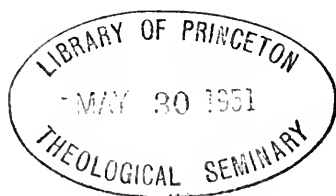


Theodore W. Wells

Brick Church Memorial,
1699-1877.
The Days of Old and
their commemoration

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Brick Church Memorial,

1699-1877.

The Days of Old

AND THEIR COMMEMORATION.

Wednesday, September 5, 1877.

COMPILED BY

REV. THEODORE W. WELLS, Pastor of the Church.

MARLBOROUGH :

Published by Request, under the Direction of the Consistory.

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PRINTED BY
JAMES S. YARD,
FREEHOLD, N. J

Reformed Church of the Navasink.

Now Known as the Brick Church, Marlborough,
Monmouth County, New Jersey.

1699-1877.

CONSISTORY IN 1709.

REV. JOSEPH MORGAN, PRESIDENT.

ELDERS,

PETER VAN DEVENTER,
JOHN WYCKOFF.

DEACONS,

GARRET SCHENCK,
JACOB VAN DOORN.

CONSISTORY IN 1827.

REV. SAMUEL A. VAN VRANKEN, D. D., PRESIDENT.

ELDERS,

GARRETT WYCKOFF,
DANIEL S. SCHENCK,
AARON SMOCK.

DEACONS,

JOSEPH VAN CLEEF.
DENISE SCHENCK,
GARRET G. CONOVER.

CONSISTORY IN 1877.

REV. THEODORE W. WELLS, PRESIDENT.

WILLIAM SPADER, TREASURER,

LAFAYETTE G. SCHENCK, CLERK.

ELDERS,

URIAH SMOCK,
PETER L. CORTELYOU,
JAMES E. WELLS,
MILTON SMOCK.

DEACONS,

ADDISON W. HOBERT,
SELAH B. WELLS,
JOHN I. RUE,
JOHN H. VAN MATER.

Reformed Church of the Navasink.

Now Known as the Brick Church, Marlborough.
Monmouth County, New Jersey.

1699-1877.

PASTORAL RECORD.

1699 to 1709.—Supplied by the Ministers of Long
Island :

WILHELMUS LUPARDUS,
VINCENTIUS ANTONIDES,
BERNARDUS FREEMAN.

1709 to 1731.—JOSEPH MORGAN.

1731 to 1735.—GERARDUS HAEGHOORT.

1736 to 1764.—REYNHARD ERICKZON.

1764 to 1827.—BENJAMIN DU BOIS.

1818 to 1834.—SAMUEL A. VAN VRANKEN.

1835 to 1838.—JAMES OTTERSON.

1839 to 1851.—AARON A. MARCELLUS.

1851 to 1868.—RALPH WILLIS.

1868 to 1873.—GEORGE SWAIN.

1873 —THEODORE W. WELLS.

Semi-Centennial Celebration

OF THE

Dedication of the Brick Church, Marlborough,
Monmouth County, New Jersey.

PRELIMINARY PROCEEDINGS.

At a meeting of the Great Consistory of the church, July 16th, 1877, which was well attended, it was unanimously resolved that the Semi-Centennial of the church's dedication be properly celebrated on the 5th of September, 1877.

That day was chosen because the 9th of September, the true anniversary of the event, was the Sabbath day and the consistory did not wish to interfere with the accustomed worship of the Lord's day.

The Pastor was requested to prepare an Historical discourse, and the following committees were appointed :

ON THE ORDER OF EXERCISES.—Rev. Theodore W. Wells, Mr. William Spader, and Mr. Lafayette Schenck.

ON ENTERTAINMENT.—Mr. & Mrs. John Baird, Mr. & Mrs. Uriah Smock, Mr. & Mrs. Daniel P. Conover, Mr. & Mrs. William Carson, Mr. & Mrs. P. Conover Vanderveer.

ON SUPPLIES.—Mr. & Mrs. Asher Holmes, Mr. & Mrs. L. G. Schenck, Mr. & Mrs. John V. N. Willis, Mr. & Mrs. Charles Millsbaugh.

ON TEXT AND SEATS.—Messrs. Vanderbilt Whitlock, Peter C. Cortelyou, Gideon McDowell, James H. Baird.

ON DECORATION.—Miss Alethia Cooke, Mrs. John Herbert, Mr. & Mrs. James R. Cruikshank, Mr. & Mrs.

Daniel P. Van Dorn, Misses Annie Smock, Libbie Smock, Annie Boice, Nellie Herbert, Kate Herbert, Jane A. Schenck, Carrie Laird, Annie Vanderveer, Mary L. Whitlock. Messrs. John Cooke, Du Bois Smock, Aaron Smock, Schenck Herbert, James Owens, John D. Conover, Charles E. Conover, David A. Baird and Richard Herbert.

The Deacons of the church were appointed to act as ushers.

The following notice was inserted in the local papers :

SEMI-CENTENNIAL.

The Congregation of the Brick church, Marlborough, will celebrate the 50th anniversary of the church's organization, on Wednesday, September 5th, 1877—(D. V.) The exercises will be held in the church, and will begin at 10½ o'clock, A. M. The services will open with the singing of the anthem sung 50 years ago at the dedication of the church. The pastor of the church will deliver an Historical Discourse in the morning, and in the afternoon short addresses will be delivered by the pastors of the churches formerly associated with, or springing from, the old mother church. A collation will be provided for all who may be present, and an invitation to old friends and acquaintances is cordially extended.

THEO. W. WELLS, Pastor.

The Freehold and New York Railway advertised special trains from Matawan and Freehold, for the accommodation of those wishing to attend the services.

The Celebration.

The day was all that the most ardent lover of nature could desire—one of the brightest jewels of the year—making joyous with its genial influence every heart.

The people commenced assembling at an early hour, filling the ample grounds about the church, and reading with interest the inscriptions upon the many old tomb stones in the cemetery.

The church was richly and handsomely adorned with flowers, evergreens, and mottoes bearing appropriate inscriptions.

The decorations were described in one of the county papers* as follows :

In the vestibule was the hospitable motto, "Welcome." On the front of the gallery, which runs around three sides of the church, were inscribed, in letters of evergreen, the names of the nine pastors formerly connected with the church, namely : MORGAN, HAEGHOORT, ERICKSON, DuBOIS, VAN VRANKEN, OTTERSON, MARCELLUS, WILLIS, SWAIN. As the present pastor, Mr. WELLS, occupied the pulpit, which is on the south side of the building, he thus completed the circle of pastors. On the rear of the wall in the gallery, back of the choir, was the inscription : "Praise ye the Lord."—Over the entrance door to the left of the pulpit, was the date of the organization of the church, 1699 ; while over the other entrance, to the right, was the date 1877. The pillars back of the pulpit and those supporting the gallery, the windows, and the gallery front, were adorned with heavy cords of evergreens. The adornment of the pulpit was, however, the most tasteful and attractive feature of the decorations. In front of it was a table from the centre of which rose a stand of rare and exquisite flowers. Back of this, on the front of the pulpit, was a beautiful lute of evergreens. To the right and left of this were magnificent bouquets. Immediately in the rear of the pulpit was a large motto in the shape of a shield, the inscription on which was "God is our Strength." Above this were the words, "The Lord our God be with us as He was with our Fathers ;" and still above this was a dove with spread wings, made of white flowers.

* The Monmouth Democrat.

The exercises commenced promptly at 10.30, A. M., with the singing of an anthem entitled : " I was glad when they said unto me let us go to the house of the Lord." *

The music for the occasion was furnished by the church choir and elicited much praise. The choir consisted of :

Miss Tillie Conover, Organist : Mrs. John V. N. Willis, Soprano : Miss Minnie Conover, Alto : Mr. D. Abeel Statesir, Tenor : Mr. Lafayette S. Schenck, Basso.

The pulpit was occupied by the pastor, Rev. Theo. W. Wells, Rev. William Reiley, D. D., Rev. Charles S. Hageman, D. D., Rev. Charles D. Buck, Rev. James B. Wilson, Rev. Samuel L. Cox, and Rev. Garret C. Schenck.

After the singing of the anthem, an earnest and very appropriate prayer was offered by the Rev. Dr. Hageman, of the Second Reformed Church of Freehold. The following hymn, composed by the Rev. Samuel A. Van Vrauken, D. D., and sung at the dedication of the church, Sept. 9th, 1827, was then read by Rev. James B. Wilson, and sung to the same music as on the former occasion—the old version of the " Portuguese Hymn : "

Here in Thy temple, God of grace and glory,

Lo Thy people wait, the Lord of life to meet :

O come this day, Thou mighty Prince and Saviour,

O come, for we would worship at Thy feet.

Bless all Thy servants waiting at Thine altar :

Clothe them with Thy grace to do Thy work, O God :

With zeal and love to sound the great salvation,

Our blest Redeemer purchased with His blood.

Bless all Thy people in Thy courts attending,

Thy good Spirit send, in answer to their calls :

O then with joy we'll chant the loud Hosanna,

And lasting be the echo from these walls.

Thy kingdom prosper, O thou great Jehovah :

Let victory's shout through all the nations run,

Till other sound blown from archangel's trumpet

Announce the second advent of Thy Son.

Then, farewell temples laid on earth's foundation,

To loftier Courts the ransomed speed their way,

And joining all in one immense assembly,

The arch of Heaven shall echo with their lay.

At the conclusion of the singing the Rev. Samuel L. Cox, of the Baptist Church, Marlborough, read the first eight verses of the 44th Psalm, and the latter part of the 46th Psalm, commencing with the eighth verse. After the reading of the Scriptures, the Rev. Charles D. Buck read the following hymn, written for the occasion by Miss Alethia Cooke, which the choir sung to the familiar tune entitled "Missionary Hymn :—"

Thou God who led our fathers ;
 Thou God Jehovah, Lord !
 Hear now our solemn praises,
 We raise with one accord.
 For blessings without number
 Through all the changing days :
 For ev'ry Eben-ezer,
 We shout aloud thy praise.

Be thou our shield and Saviour,
 While wrestling with our foes ;
 Grant us Thy love and favor,
 While passing through life's woes.
 Rejoicing in Thy pleasure
 Through all our dev'ous ways,
 We'll sing our Eben-ezer,
 And shout aloud Thy praise.

When we lay down our armor,
 And cease our conflicts here,
 Through Christ our loving Saviour,
 We'll banish every fear ;
 Within the walls of jasper,
 With saints in glory raise
 Our songs of Eben-ezer,
 And shout aloud Thy praise—
 Hallelujah ! hallelujah ! amen !

The discourse contained in the following pages was then delivered by the Pastor.

At the conclusion of the discourse the Hon. George C. Beekman, of Freehold, offered with appropriate remarks, the following resolution :

Resolved. That the thanks of the people of Monmouth County, here present, be tendered to the Rev. Theodore W. Wells, Pastor of the Brick church, for the able, instructive and interesting address he has prepared, and that a copy of the same be requested for publication."

The resolution having been carried unanimously, the Doxology, "Praise God from whom all blessings flow," was sung by the vast assembly, and then the congregation was dismissed by the Rev. G. C. Schenck, who blessed them in the name of the Triune Jehovah.

A plentiful collation had been prepared by the ladies of the church, to which all present were invited. It is computed that not less than one thousand persons partook of refreshments. At three o'clock the church was again filled and the exercises commenced by the singing of *The Gloria* from Mozart's Twelfth Mass.

The following impromptu addresses were then delivered, for the sketch of which we are indebted to the reports in the *Monmouth Democrat* and the *Monmouth Inquirer* :

The Rev. Dr. Reiley, Pastor of the Reformed church of Holmdel, said that such a large concourse of people to show their respect and regard for the sanctuary of the Lord was a very interesting fact. He remarked that he was present because he served the church which was regarded as a child of this Old Mother Church. "My church," he said, "is rather the sister of this one." They had a community of interests for many years, and are so nearly of an age, that some are perplexed to know which is the mother. He stated that it was fifty-two years since they had separated, and that since that time there had been increase in the daughter's household nearly equal to that enjoyed by the old Mother church.

Mr. Wells said he had received letters of regret from the Rev. Ralph Willis, and the Rev. George Swain, the only living ex-pastors of the church; the former declaring his inability to be present on account of public duties, as Superintendent of Schools, and the latter declaring the overturning of his plans, much to his sorrow, by the death of one of the oldest members of his church, whose funeral was at 12, M. He also said: he had received a letter of congratulation from the Rev. James Bolton, pastor of the Reformed church at Colts Neck—the youngest child of the Old Brick church.

The 566th hymn, "Hymns of the Church," was then sung, after which the Rev. Dr. Hageman, of Freehold, presented the salutations of the second daughter of the Brick church. He thought the second daughter was the fairest, and had thought so ever since he courted his wife. He said that the great power of the old Mother church existed in the fact that she had faithfully maintained the holy ordinances of the gospel, and had sought the extension of the Redeemer's Kingdom. This church is stronger to-day by diffusion—by the organization of other churches from her members.

The Rev. Garret C. Schenck, one of the sons of the church, and for many years a successful pastor, said that it was truly interesting to watch

the progress and advancement of the Christian church, in fulfillment of the prophecies of the word of God. He then referred to our ancestors seeking a home in the wildernesses of America, and asserting their faith in God's truthfulness, by bearing with them the Holy Scriptures and erecting churches where they built their homes. Mr. Schenck then exhibited two Bibles printed in the Dutch language, which, he said, were the pulpit Bibles of this old church; one of them used in the church which stood where we were assembled, and the other in the church at Middletown.—Mr. Schenck presented the books to the Consistories of the churches in which they had been used.* He also exhibited an old sermon printed in Dutch, published in 1758, written by Daniel Hendrickson, many years an elder in this church, and commended in strong terms by his pastor, the Rev. Reynhard Erickson.

A part of the 575th hymn, "Hymns of the Church," was then sung, after which, Rev. James B. Wilson, of Long Branch, said: "I hear to you the congratulations of the fifth daughter, who is not far from thirty years of age. The immigration of some families of the Brick church congregation to Long Branch was the cause and origin of the Reformed church there." He said he had ministered twenty-six years at Long Branch, and that the congregation had been blessed by the Lord most abundantly. "This fifth daughter has two children, the Sea-side Chapel, and the church at Asbury Park. The church at the Highlands is also a foster-child, having received most of its assistance and encouragement from the Long Branch congregation." He concluded by saying: "I hope the mother will remember the children and grand-children that God has given her. A mother's prayers never go unanswered. In answer to prayer God will pour out great blessings upon you, and upon us."

Rev. Charles D. Buck said: he did not pretend to know anything about the churches of Monmouth County, but that he had learned a good deal through the day. "I come to tell you of a grand-daughter which is full grown. I feel like a grand-child coming to see its grand-mother for the first time, and I am pleased to find that she is such a beautiful, venerable old lady, fresh and youthful as ever. It was a happy thought in Brother Wells, to bring together the children, and recite the history of the past, so full of interest, before them. Memory never dies. In eternity we will remember the scenes of to-day, and the thoughts thus awakened, will add a stanza to our anthem of praise."

The choir and congregation then united in singing "Lord, dismiss us with Thy Blessing," and the Benediction was pronounced by the Rev. Dr. Reiley.

* See Appendix G.

THE DAYS OF OLD.

A HISTORY OF THE

Reformed Church of the Navasink,

Now Known as the Brick Church, Marlborough,
Monmouth County, New Jersey.

DELIVERED AT THE CELEBRATION OF THE SEMI-CENTENNIAL
ANNIVERSARY OF THE DEDICATION OF THE BRICK
CHURCH, SEPTEMBER 5, 1877.

By REV. THEODORE W. WELLS,
PASTOR OF THE CHURCH.

Historical Address.*

“I remember the days of old,” is the language of King David in the 143d Psalm. His words form a suitable and appropriate motto for my present discourse. They also furnish a royal precedent for considering the days of old, and teach us that in so doing we are all following the footsteps of the honored and good.

The past is the mold, the fashioner of the present. Its manners and customs, its thoughts and religious life, the triumphs of its genius and the achievements of its piety, have made us what we are. The past is a store-house of instruction for the present. In it we discover how mankind have struggled with the mysteries surrounding them, and from it we learn how they triumphed over difficulties and achieved noble things. It also contains a record of the dead, of those who were wrecked by life's tempests and storms, and of those who through faith out-weathered the gale and entered with joy the Haven of Rest.

The past is a great benefactor of the present. It gives us a legacy, better and more enduring than land titles or treasures, of far reaching influences which affect the daily conduct and determine to a great extent our success or defeat in the great battle of life. It gives us precious mem-

* In the preparation of this history I have appropriated facts wherever found, and hereby acknowledge my indebtedness to “Corwin's Manual of the Reformed Church,” to several manuscripts of the late Rev. Aaron A. Marcellus, deceased, and to the friendly co-operation and aid of the Rev. Garret C. Schenck. To give my authority for every statement made would encumber the pages with foot notes, and prove without interest to the reader.

ories, which cause us to view with reverential feelings the objects about which they may be entwined; which snatch the soul away from the power of the present, and "advance us in the dignity of thinking beings."

To you the past has given this christian church, with its precious memories, its hallowed associations, and its holy influences, through which, as through a channel wide and deep, there has ever flowed to you the priceless benefits of religious instruction, and a mind made familiar with the truths of redemption. This church stands to-day, a monument of the past, perpetuating the faith of your buried ancestors, and reminding you that those whose names you bear possessed hearts filled with love of the Heavenly Father. Worshiping here, we are surrounded with the memories of nearly two centuries, and can we not say, in the language of a distinguished New England Poet:

If leaflets from some hero's tomb,
Or moss-wreath torn from ruins hoary,
Or faded flowers whose sisters bloom
On fields renowned in story:

* * * * *

If it be true that things like these
To heart and eye bright visions bring,
Shall not far holier memories
To these memorials cling?
Which need no mellowing mist of time
To hide the crimson stains of crime!

A hundred and seventy-eight years ago a band of christian worshipers, desirous of enjoying the stated ministrations of the means of grace, founded for themselves and for their children, and for all whom the Lord their God should call, this christian church. They came from a land overshadowed with "the grandest historical associations and the noblest memories of the past;" from a land, which, redeemed from the sea by the energy of its inhabitants, became the centre of commerce and the mistress of the seas, and during the era of the great reformation was the frequent scene of the purest patriotism, the most heroic courage, and the most unfaltering devotion

to the right, the world has ever witnessed. They came with strong faith in the God of Heaven. They bore in one hand the Holy Bible, and with the other held aloft, as a true exposition of the truths of Redemption and a clear declaration of christian doctrine, the Heidelberg Catechism, the Belgic Confession of Faith, and the Canons of the Synod of Dordrecht. They founded this church, that they and their children might be duly instructed in the doctrines taught by these venerable symbols, and cheered by the hopes which such teaching inspires, they lived and labored and died in the Lord. They rest from their labors, and their works do follow them.

I propose to relate the history of the church they established—the first Reformed church of Monmouth County—the church with which so many of us are connected, in our several relations as pastor, officers, families, and communicants.

Our church records begin in 1709, one hundred years after Hendrick Hudson landed at the Highlands of the Navasink, the first European to set his foot upon the soil of New Jersey, or to behold the fertile fields now known as Monmouth County, the garden of the State.

The early settlement of the county is a portion of history I have not time to explore to any great extent. It commenced in 1665, the year following the surrender of the Dutch Provinces in America to the British Crown. The first settlers were Scotch and English people from other American Provinces, with a few from Barbadoes and England. They formed the towns of Shrewsbury and Middletown, which in 1673 contained 128 white men. The township of Freehold was not formed until 1693.

There are those who think there was a previous settlement by the Dutch, and a church in this region, known as the Reformed Church of the Navasink. The most diligent research has failed to discover any historical data in support of such a statement. The church whose history I propose to relate is styled in the records in my possession, the Reformed Church of Freehold of the Nava-

sink. In 1738, in a record of a ministerial gathering in New York city, the residence of the pastor of this church is given as Neversink, and the Hon. G. C. Beekman has in his possession a letter bearing date 1754, directed "Roelif Schenck, Naversinks, near the Freehold church." Mr. Schenck lived within a rifle shot of where I am standing. The whole county of Monmouth, previous to 1683, is frequently called, in the Court Records, the county of Newasink.*

The earliest reliable information we have of a Reformed church in the county, is that in 1699, the Dutch families of Monmouth county were sufficient in number to have stated preaching. This service was rendered according to agreement, by ministers from Long Island at appointed times in rotation. Their names were Wilhelmus Lupardus, Vincentius Antonides and Bernardus Freeman. They were pastors of the collegiate churches of King's County, Long Island. Of the Rev. Mr. Lupardus nothing is known. The Rev. Vincentius Antonides, who is described as an amiable christian gentleman, had a son named Johannes, who married Johanna Kowenhoven, and settled in Middletown about 1720. He was a deacon in this church in 1726. The Rev. Bernardus Freeman, before his settlement at Flatbush, was a missionary among the Mohawk Indians, and was celebrated in his day for his knowledge of the Indian language.

These ministers, it is said, found their services here exceedingly burdensome because of "the distance they were compelled to travel, and the danger of crossing the great bay in small boats."

* Dominic Erickson, when commencing the record of Baptisms administered by himself, in 1736, says: "Baptismal record of the Reformed congregation of the Nevezink." The whole region between the Ocean and the Raritan river was known as the Navasink. So called because occupied by a sub-tribe of the Lenape Indians, the Navasinks. This same region is sometimes called the Raritans. Families settling here are said to have removed to the "Raritans," on the old church records of Flatbush, Long Island.

This was undoubtedly immediately after the commencement of Dutch settlement in Monmouth County. The Dutch pioneers seldom delayed efforts for securing the benefits of stated religious services.

The first intimation we have of a Dutch settler is from a deed conveying a small house and lot in Middletown to Deirick Teunison, in 1672. For the next twenty years there are only a few conveyances of real estate to Dutch people, and the localities conveyed are too scattered and the number of the Dutch too small to justify us in speaking of a Dutch settlement in Monmouth County, until about 1695. Bearing this date we find a deed of conveyance executed to one Garrett Von Schenck. Two years later the names of Samuel Höffnir and Garret Von Schenck are among the list of Grand Jurors. Soon after this we find the names of Jacob Van Dorn, John Schenck, Johannes Polhemus, Cornelius Cowenhoven, Daniel Hendrickson, Lawrence Van Kirk, John Wyckoff and Benjamin Van Cleef. This brings us to 1707, when Aurie Booraem and one Van Brackel, are appointed Overseers of the Poor in Freehold.

The majority of these persons came from Long Island, they or their parents having located there when arriving from Holland. Their families, and a few others, as they settled here from time to time, made up the congregation to which for ten years the Long Island pastors ministered, when their labors issued in the regularly organized Reformed church of Freehold and Middletown.

Other Dutch families intimately connected with the history of our church, followed soon after. In the Church Records we find the name of Smock in 1710, Van Mater and Sutphen 1713, Brower 1715, Van Der Veer 1723. A few Scotch and English families, who through intermarriage have become Dutch, settled here much earlier. The name of Bown, Tilton, Holmes and Whitlock, are found among the first settlers in 1665. The Bairds made their appearance about 1680, and "Janathan Forman" was

made a Dutchman by being received into the church in 1713, the first adult to be baptised.

The Bairds endeavored, but without success, to introduce a new mode of courtship. The first of that name was surnamed John, and tradition declares that one day he met Mary Hall, whom he afterward married, in the woods. As both were bashful, they halted at some distance from each other, under a tree. It was love at first sight, and in a short time, John, who was a Quaker, broke the silence by saying: "If thou wilt marry me, say yea, if thou wilt not, say nay," Mary said "Yea," and proved a noble wife and mother.

At this time the whole region now composing the townships of Marlborough, Manalapan, Freehold, Millstone, Upper Freehold, and a portion of Ocean County, was known as Freehold. The present townships of Middletown, Holmdel, Raritan and Matavan were called Middletown, while Atlantic, Shrewsbury and Ocean townships, together with a large portion of Ocean County, was designated Shrewsbury.

In Middletown village there was an English church, where the Protestant Episcopal church now stands, and, also, an old Presbyterian church near Crawford Hendrickson's, on what is known as the Presbyterian Burying Ground. This was an old, dilapidated building in Dominic Morgan's time, even then abandoned and left to decay. Its neglected condition annoyed the Dominie, and when riding by, if he saw the door or a window open, we are told he would stop, and dismounting his horse, reverently close the open door or window before proceeding on his way.

The Scotch Presbyterians had a meeting house at the place now known as the Old Scotch Burying Ground, but at that time honored with the name of Freehill. "The Baptists of Monmouth County" also had a meeting house, described as standing "on the west side of a little brook called John Bray's brook, in the township of Middletown." There was a Scotch and English Quaker meeting

house on the present site of the Topanamus Burying Ground, which through the labors of George Keith, Surveyor General of East Jersey, who led the Quakers into the Church of England, became the place of worship for the congregation now known as the Protestant Episcopal church of Freehold village.

The Church Records begin with this statement, recorded in the Low Dutch language : "In the year of our Lord, 1709, on the 19th of October, the Rev. Joseph Morgan, a minister of the gospel of Jesus Christ, was installed as pastor of the Reformed congregation of Freehold and Middletown, in the presence of Rev. Bernardus Freeman, of King's County."

Then, as now, it was the Reformed Church—nor should it be overlooked, that it is spoken of as the Reformed congregation of Freehold and Middletown—one congregation, with families residing in the two townships of Freehold and Middletown, and sometimes called, as I have already remarked, the Congregation of the Navasink.

The Consistory was composed of Peter Van Deventer and John Wyckoff, Elders, and Jacob Van Doru and Garret Schenck, Deacons.

There were 49 in the communion of the church, 45 of whom had been received by certificate and 4 by confession of faith in Christ.

From this time to the present, a period of 168 years, this congregation has never been without the services of a settled pastor for a whole year but once. That was more than a century ago, when, for 15 months in 1735 and 6, there was no under-shepherd for the flock. This is a very remarkable record. The first Reformed Church duly organized on the soil of New Jersey was the Reformed Church at Bergen, but this church was without a pastor until 1757.

The first installed pastor of a Reformed Church in New Jersey was Rev. Guillaume Bertholf, who was installed at Hackensack in 1694. The second pastor of a

Reformed church installed in the State was Rev. Joseph Morgan, at Freehold, in 1709.

Until 1826 there was no other Reformed church in Monmouth county. Now there are nine, all of them the offspring of the Old Mother Church, over which, in 1709, the Rev. Joseph Morgan was installed. At this time Mr. Morgan was pastor of the Scotch Presbyterian church, the germ of the well known Old Tennent church. He was a Presbyterian minister and a Dutch dominie at the same time. When he appeared in Court to take the necessary oaths as a minister of the Gospel, he was presented by representatives of both congregations. These oaths were required because he was not a minister of the church of England. According to "An Act of Parliament for Exempting her Majesties Protestant subjects discenting from the Church of England, from the penalties of certain laws," every minister not in the communion of the English church was obliged to take oath that he would not teach the doctrine of Transubstantiation, nor anything contrary to the doctrine of the Trinity, as taught in the thirty-nine articles of the English church. This was called "qualifying," and in this manner Dominic Morgan "qualified" himself, in December, 1709, having been "presented by several of said congregation, viz: Jacob Laen, John Wikof, John Sutfin, William Hendrickson, John Essmith, William Wilkms and Auri Mattison, in behalf of themselves and the rest of their brethren." The first three of these persons were in the communion of the Reformed church, the others represented the Scotch Presbyterians.

During his whole ministry Dominic Morgan was connected with the Presbytery of Philadelphia, to which he was amenable. The circumstances which led to his settlement among the Dutch were his ability to preach in the Low Dutch language, and the willingness of himself and the Scotch Presbyterians to give the Dutch three-fourths of his services—an arrangement it would have

been impossible to make had not the Dutch congregation been the most flourishing.

At this time Monmouth county was little less than a forest. Here and there was a clearing, but the settlements were widely scattered, the streams unbridged, and the roads not much more than paths through the wilderness. Horse-back riding for many years was a necessity. In the latter part of his ministry Dominie Morgan, it is said, attracted attention by riding through the country in a two wheeled cart or gig—probably the first thing of the kind brought into the county. That was more than a century and a half ago, but even to this day, as I know from experience, the people laugh if they see their minister riding in a sulky.

Mr. Morgan was probably of Welsh origin. He was born in 1674. When 23 years of age he was ordained in Connecticut to the Gospel ministry. He was 35 years old when becoming the pastor of this church. He had previously been settled over the Presbyterian churches of Bedford and East Chester, in New York, and afterwards ministered to the churches of Hopewell and Maidenhead, New Jersey. He was persecuted in his ministry on account of the manner of his ordination and his use of notes in preaching. He incurred the ill-will of Dominie Frelinghuysen, of Six-Mile-Run, the most influential Dutch minister in this section of the State, by baptising the children of some of the disaffected members of his congregation, who applied for such service. Our baptismal register contains the record. In bitter retaliation Dominie Frelinghuysen denounced him as “the friend and advocate of a lifeless, God-dishonoring formality.” In 1728 various charges were brought against him, such as practicing Astrology, countenancing promiscuous dancing, and transgressing in drink, but they were not sustained. About ten years after this, intemperance was proved against him and he was suspended from the ministry. He was fully restored in 1738. Two years later, having heard George Whitfield preach, he was so affected with Whitfield’s spir-

it that he went forth as an Evangelist, proclaiming the Gospel towards the sea coasts of New Jersey and other places destitute of the means of grace. He died while engaged in these missionary labors, 66 years of age, and was laid to rest in a grave unknown.

He was a man of more than usual ability, a learned man and a scholar. He was the author of a number of printed sermons, on various subjects, and published several theological treatises. A Latin letter written by him to Cotton Mather, the most eminent clergyman of New England, bearing date 1721, is preserved at Worcester, Massachusetts. The testimony of the Consistory, at the time of his leaving this congregation, gives him a reputation for piety and ministerial fidelity scarcely equalled by any of the ministers at that time in the country. They declare him to be "a man of acknowledged orthodoxy and exemplary character." Their language is "we have enjoyed the services of Dominie Morgan, who, according to his ability, has faithfully and zealously performed the duties of his charge." Dr. Reiley informs me that he was told by the Rev. Dr. Thomas De Witt that Dominie Morgan learned the Dutch language out of pure zeal for the Lord's work, that he might be able to preach to the Dutch people, among whom he found himself placed. His labor was not in vain in the Lord.

In 1714, five years after the installation of Dominie Morgan, the land on which this building stands, and the adjoining farm of Mr. Daniel P. Conover, became the property of the church. It was first bought of one Richard Salter or Sadler, in 1709, for the sum of 450 pounds, by Ghertie Romain, widow of Stoffell Romain, "for the use of the Dutch Presbyterian minister." In 1714 it was conveyed by Jacobus Romain, her son, to John Schenck and Cornelius Cowenhoven, of Middletown, and Peter Tyson, of Freehold, in trust for the use of the congregation. Because of the uncertain tenure of lands and the conflict of titles at that early day, the same property, with the addition of 30 acres, was deeded, in 1748, to Cornelius Van

Der Veer, of Middletown, and John Hans, of Freehold, "in trust for the Low Dutch congregation of Protestants, as the same was established by the Synod of Dort, in the years 1618 and 19, to be equally divided between the two congregations of Freehold and Middletown, both in quantity and quality." This deed was executed by Thomas Kinnan. The property was occupied by Dominie Morgan as a parsonage. It is described as containing "100 acres of good arable land, as good as any in Freehold, on which a family may subsist comfortably." Dominie Morgan, it is said, realized at least 30 pounds a year from his farming operations "besides his own bread." Its location is designated "five quarters of an hours distance from the waters edge, and the half of a quarter of an hours distance from the church."

The question now arises, where *was* the church, the *first* Reformed church of Monmouth county, located? Two places are referred to as the probable site. The Rev. Aaron A. Marcellus, to whom I am indebted for much valuable information, says, in a book of historical notes, that the old church stood either on the brow of the hill, on the right-hand side of the turnpike, just as you cross the bridge near the mill in going from the church to Marlborough, or on Hendrickson's Hill, the large knoll on which a solitary apple tree is now growing, almost directly in the rear of the present parsonage at Marlborough. Between these two places it is not difficult to decide. There is in the former place an old grave yard, whose existence has probably led to the conclusion that a church once stood there; but in tracing the history of this burying ground, I find it was formerly known and called Hance's burying ground, and was a portion of the estate of John Hance,* one of the original proprietors under the Nicholls patent. This proves conclusively that the old

* Some persons think this name should be spelled Hans, pronounced Honce. If so, the property in question did not belong to the John Hance mentioned, but to a Dutch family whose name I find on the baptismal register in 1735, Johannes Hanse and Lena Willemse, his wife.

church did not stand there. Burying grounds invariably take the name of the church to which they belong. The tradition which fixes the site of the old church on Hendrickson's Hill, is probably correct.

In tracing back the title to the property in question, I find that more than a century ago, a quarter of an acre of land, which takes in Hendrickson's Hill, was deeded several times to different parties, until at length it became the property of Mr. John H. Smock, who owned the adjoining land. When we remember that in those days settlers, instead of buying just land enough to build on, sought large tracts of land—that the division of farms has always been obnoxious to the taste of the Dutch yeomanry, and that the sale of small parcels of land is of comparatively recent origin—it seems almost certain that this quarter of an acre was set off and fenced about for some special purpose, a school house or a church. Among the Dutch the same building frequently served both purposes—was called a “Gabat House,” or prayer house—and was used for religious worship on Sunday, and as a school house through the week. It may be the first church partook of this character. The building which formerly stood on Hendrickson's Hill, and was taken down more than 50 years ago, was just such a building as a pioneer people would be likely to erect as a house of worship. It was about twenty feet square, with a steep gable roof. The sides were shingled. The door was in the middle of one of the sides, and was quite large. There was a window on each side of the door. There were no partitions within, but one room occupied the whole space. Such a building would not have been erected for dwelling purposes. It was used as a dwelling in later years, but only after additions were built and alterations made. It was a very old building when taken down. It is also well known that 50 years ago, when the congregation was divided in opinion and sentiment concerning the location of the Brick church, some wished to have it placed on Hendrickson's Hill. As at that time there was no

village at Marlborough, the only apparent reason for such a desire is the fact, then better known than at present, that the first church stood there. So confident am I that this is the fact, I think the property should be purchased and a suitable monument erected thereon to the memory of the founders of the Reformed Church in Monmouth county.

At this time, 1709, there was no house of worship belonging to the Reformed Church at Middletown. The deed for the Middletown church property was executed in 1723. This was after the erection of the church. In describing the property, the deed locates the place of beginning a certain number of chains "southeast of the Meeting House." The date of the erection of the church is unknown. It was probably commenced as early as 1721, as at that time I find a permanent increase in the number of Elders and Deacons composing the Consistory. This church was located about half a mile beyond the present Holmdel parsonage, on the road leading to Middletown village, near an old burying ground. We know nothing in relation to its former size. From some old papers in possession of Dr. Reiley, we are led to suppose that it must have been built in squares, without pews. There seems to have been eleven of these squares, besides benches. There are still extant curious lists of these squares and their occupants, which show that the present congregation is to a great extent descended from those who reared the old building. It was pulled down or destroyed in 1764. The property on which it stood was conveyed to Daniel Hendrickson and Johannes Polhemus, by Andrew Johnson, of Middletown, in consideration of the sum of three pounds "for the sole use, benefit and behoof of the people belonging to the religious society known as the Dutch Presbyterians." Previous to the erection of the Middletown church the only Reformed church building in Monmouth county was the one located on Hendrickson's Hill, in the present township of Marlborough, then forming a part of the township of Freehold.

This is the reason why the congregation is always called, in the early church records, the congregation of "*Freehold and Middletown.*" Dominic Morgan's ministry lasted 22 years. He received 100 persons into the communion of the church, the first of whom, Jan Romain, Benjamin Keener, Derrick Barkalow and Janake, his wife, were received the 13th of May, 1711. He baptized 582 infants, the first of whom was Abraham, son of Jacob Van Dorn, October 20, 1709. In 1721 a revival was enjoyed, when 12 persons united with the church at one time. He preached his farewell sermon August 2, 1731.

The Rev. Gerardus Haeghoort, a licentiate of the Classis of Amsterdam, Holland, succeeded Mr. Morgan. He came in answer to a call sent by the Consistory to the above mentioned Classis, with the request that they would send them a suitable minister. Accompanying this call there is an interesting description of such a minister as the Consistory suppose would be acceptable to their people. He was to be a person of competent abilities, not more than 35 years of age, whether married or unmarried it mattered not. He was to be sound in the faith of the Reformed Church, well educated, exemplary and prudent.

The call also contained the following stipulations. The pastor is to preach in two places, Freehold and Middletown, on alternate Sabbaths, the two meeting houses being "about an hour and a half's travel apart." He is to observe New Year's day, Paas, Pinxter, Ascension and Christmas days, "according to the custom of a majority of the churches in this country." The Lord's Supper is to be administered quarterly and alternately in either church, the preparatory service having been held on the preceeding Thursday.

For such services the Consistory promise him the entire use of the parsonage and farm in Freehold, "on which in a short time the church will be placed, not far from the minister's house." They promise him annually 70 pounds good currant money, in exact half yearly payments—a custom still in vogue. They also promise to

repair the parsonage according to the Dominie's wishes, after his arrival, and likewise to furnish him with a good riding horse—a custom now obsolete. The congregation is described as “five-quarters of an hour's travel in breadth, in the middle, and full three Dutch” or twelve English “miles in length.” And the consistory assure the Classis that if the minister they send is not accustomed to farming “he could let the farm for two-thirds of its yield, or hire a farmer for 15 pounds, or by the assistance and instruction of friends he would be able in a few years to manage the farm.” We know not which method the Dominie pursued.

This call was signed by Jan Kowenhoven, Garret Schenck, Elbert Williamse and Cornelius Wyckoff, Elders, and Dirk Barkalow, Hendrick Kip, Jan VanMater, and William Covenhoven, Deacons. It was moderated and attested by the Rev. Gaultherus DuBois, who seems to have been very much in the esteem and confidence of the people. He was pastor of the Collegiate Reformed church of New York city. “He was more like a Bishop,” says Dr. DeWitt, “among the Dutch churches, than the pastor of a single organization.”

Mr. Haeghoort having accepted this call, was solemnly ordained by the laying on of hands, and installed pastor of the church of Freehold and Middletown, by the Classis of Amsterdam, Holland. On the 9th of August, 1731, he was introduced to his charge by the Rev. Gaultherus DuBois, who preached a sermon on the occasion. Mr. Haeghoort delivered his inaugural sermon in the afternoon of the same day, taking for his text, Rom. 1:15: “As much as in me is I am ready to preach the gospel to you.” He seems to have been a man of great respectability as a preacher, and to have enjoyed in a good degree the confidence and esteem of his people. His wife's name was Catherine de Loij, who came with him from Holland. Four years after his arrival, he resigned his call to become pastor of the Reformed church at Second River, now Belleville, Essex county, N. J. There is on our records a minute signed by the Consistory, expressing their heart-

felt sorrow under the dispensation of Providence, by which they were so soon deprived of their pastor's faithful services, and their wishes that God would bless his labors in the future no less than in the past, and "that he might find himself no less beloved, to the honor of God's great name and to his own satisfaction." The last clause gently intimates that the Consistory thought him a little too ambitious.

For 15 years Mr. Haeghoort's relations to the church at Second River were delightful and pleasant. Dissatisfaction then took the place of harmony and love. The church doors were closed against him, and he preached to a few friends from the steps of the church. His salary was withheld, and for so long a time that the possession of some property brought with him from Holland, alone saved him from needing the very necessities of life. A thorough Dutchman, he maintained his ground, triumphed over his enemies, and continued the pastor of the church until in 1776, when he died, and was buried within the walls of the church, immediately in front of the pulpit; and there his remains are now, awaiting the coming of the Lord and the general resurrection.

During the first year of Mr. Haeghoort's ministry, and previous to September, 1732, the congregation commenced the erection of a house of worship on the site we now occupy. They were so evenly divided in sentiment and desire that at a meeting called for deciding the location of the church, they agreed that the church should stand on the site to which the first load of stone for building purposes, was carted. It was late in the afternoon when the meeting adjourned, but Mr. Roeleff Schenck, more frequently called Black Roeleff, immediately went home, hitched up his team, gathered the stones and carted them to the lot on which this building stands. That decided the matter.

This Roeleff Schenck was a large, muscular, and very strong man. According to tradition, a professional prize fighter, having heard of his strength, was desirous of test-

ing his physical endurance. For this purpose he came to see him. Roeleff was returning from the fields with his plow upon his shoulder, when he met the stranger. Engaging in conversation with him he placed the plow upon the ground; becoming deeply interested as the conversation advanced he grasped the handle of the plow, and holding it out at arm's length, as we would a cane, pointed out with it the various localities of which he was speaking. The prize fighter looked on in utter amazement, when suddenly he remembered that he wished to see another man by the name of Schenck, on important business, and started off to find him.

The building which the congregation erected on the site to which Roeleff carted the stones was a good, substantial edifice, nearly as large as the one we now occupy. There were three windows on each side, and a large double arched door in the center of the gable end facing the road. It had a steep, hip roof, surmounted by a small belfry, crowned with the four points of the compass and a large brass rooster. This finial is now the property and is in the possession of Mr. Asher Holmes. There were galleries extending about three-fourths of the length of each side, and entirely across the front. The building was ceiled within with boards standing on end. The ceiling overhead met from each side in the center, from which a large wooden ornament resembling an acorn was pendent. The pulpit was small, but quite high. It was reached by a narrow flight of stairs, and over it hung a sounding board to give volume and depth to the minister's voice. For many years there were no pews in the building. The congregation sat on benches, the men around the wall, the women in the center. Some used double chairs, such as were generally used in wagons in those days, and may occasionally be seen even now about old farm houses. Some of the families would ride to church in these chairs and then taking them out of their wagons would carry them into the church for use during service. Others, the aristocracy I suppose, kept such seats especially for use in

the sanctuary. A great many would ride to church on horseback. One horse generally carried a man and his wife, and very frequently the baby also. Carriages were unknown. The first family carriage in this vicinity was owned by Mr. John H. Smock, and was purchased about seventy-five years ago. Farm wagons without springs were thought to be comfortable. There were no means for heating the church. Stoves were not in existence. Private houses were made warm by the use of large fire-places, but churches were built without chimneys. The ladies brought with them small foot-stoves, which kept their feet warm, while good homespun, cloth in ample folds, protected their persons.

“O! the pleasant days of old, which so often people praise!
True, they wanted all the luxuries that grace our modern days:
Bare floors were strewn with rushes—the walls let in the cold;
O! how they must have shivered in those pleasant days of old.”

In this building the congregation worshiped more than ninety years. It was taken down in 1826, to make room for the house we are now occupying. Mr. Haeghoort continued the pastor of the church only four years. He baptized 123 infants, and when resigning his call, August 17, 1735, left 119 persons in the communion of the church, 67 of whom were in the congregation of Freehold, and 52 in that of Middletown.

The year following the resignation of Mr. Haeghoort, the Rev. Reynhard Erickzon was recommended to the Consistory as one who would probably be found an acceptable pastor, by the Rev. Theodorus Jacobus Frelinghuysen,* of Raritan. The result is thus recorded in the handwriting of Mr. Frelinghuysen:

* The first minister of the Reformed Church in Central New Jersey, 1720. Gilbert Tennent, George Whitfield and Jonathan Edwards speak of him as one of the great divines of the American church. He was the great grandfather of the late Hon. Theodore Frelinghuysen, who for many years was President of Rutgers College.—*See Corwin's Manual of Ref. Ch.*, pp. 87.

"In the year 1736, in December, a meeting of the Consistory was held at Freehold of the Navasink, at which were read the call of the Rev. Reynhard Erickzon, and his honorable dismission and certificate from the congregation at Schenectady. The which certificate being found lawful and constitutional, the Rev. R. Erickzon was received and recognized as pastor and teacher of the congregation of Freehold and Middletown, by the Rev. Consistory of that place.

"T. J. FRELINGHUYSEN, President Pro Tem."

During the first twelve years of Mr. Erickzon's ministry, after which for some cause the record ceases, 80 were added to the communion of the church. He baptized 708 infants. On the 20th of May he administered the rite to Garitje and Jantje, twin daughters of William Cowenhoven and Elizabeth Aumack. When recording the baptism of his own son the Dominie is very explicit in stating the time of his birth. The record reads: "Wilem, born the 12th of September, 1737, at ten o'clock in the morning." He was the first pastor of the church to keep a record of marriages, 44 of which he solemnized during the first ten years of his ministry, when the record ceases. The first marriage recorded is that of Johannes Langstraat and Antje Kouwenhove, Dec. 17, 1736. The records show that it was not as easy to get married in those days as it is at present. The law made it necessary for the persons desirous of being joined in wedlock to have their names entered on the church register, together with the places of their birth and their present residences, and public notice given of their purpose three or four weeks before the marriage ceremony was performed. Failing in this they were obliged to procure a special license from the Governor of the Colony. An extract from the records may be of interest to those who are contemplating matrimony:

"In 1740, October 4th, there was entered and published the mutual purpose of marriage of Jan Sutveen, a young man born and living in Freholt, and Pieterella Stout, a young woman born in Middletowne and living in Freholt, and October 30th they were married."

"In 1741, Aug. 12th, Roelef Couwenhoven, a young man, and Janetje Hendrikzon, a young woman, with his Excellencies License were married."

The license they procured—following the form then in use, as I find it in an old issue of the *New York Gazette*—probably read as follows :

“ By his Excellency, Lewis Morris, Esq., Captain General and Governor-in-Chief of the Province of New Jersey in America, Vice Admiral of the same, and Colonel in His Majesty's army, to any Protestant minister : Whereas there is a mutual purpose of marriage between Roelef Couwenhoven of Freehold, Monmouth county, of the one party, and Jannetje Hendrikson of the same place, spinster, of the other party, for which they have desired my license, and have given bond upon conditions that neither of them have any lawful let or impediment of precontract, affinity or consanguinity to hinder their being joined in the holy bonds of matrimony ; these are therefore to authorize and empower you to join the said Roelef Couwenhoven and Jannetje Hendrikson in the holy bonds of matrimony, and them to pronounce man and wife.

“ Given under my hand and prerogative seal at Kingsbury, the 16th day of July, in the 15th year of the reign of our Sovereign Lord George the 2d, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, Annoque Domini. 1741.

(—————) Sect.

LEWIS MORRIS.”

Such a license was quite expensive, and therefore by far the greater number preferred to have their names entered on the church register, and their purpose of marriage published from the pulpit, although the expectant bride, if present at the time, was suffused with blushes, or, if not very pious and unable to pass such a trying ordeal, denied herself for a time the privilege of attending the services of the sanctuary. Customs may change, but woman remains the same.

Dominie Erickzon was a Swede. He came to America in 1725. He was then about 25 years of age. He sailed from Holland with his brother and sister in the ship King George, Captain Saul Payton. He was first settled at Hackensack, Paramas and Schraalenbergh, where his labors were very greatly blessed of God, and converts were multiplied. After a three years ministry he removed to Schenectady, and there also was cheered and greatly encouraged by constant and growing accessions to the communion of the church.

For a portion of the time he ministered at stated periods to the people of Schoharie, in the Old Dutch

Church, of which, in after years, my father was pastor, and which still stands, although unoccupied for many years, at the northern end of Schoharie village, a memento of the Revolution, and associated with the memories of my own childhood.

When entering upon his labors here, Mr. Erickzon was in the prime of life, an experienced pastor, and a successful minister. He was a man of considerable intellectual ability, highly esteemed by his ministerial associates, and influential in the counsels of the church. He was associated with the Frelinghuysens, Goetschius, Hardenbergh and Westerlo in preparing young men for the Gospel ministry. Johannes Schuyler, who for a long time was the only pastor of the Reformed Church in Schoharie county, was one of his pupils. The period of Mr. Erickzon's ministry was one of confusion and high party spirit throughout the Dutch churches—occasioned by a difference of opinion concerning the maintenance or the dissolution of the connection subsisting between the churches of America and the Classis of Amsterdam, Holland. From the first settlement of the country the churches had looked to this Classis for clerical supplies. Ministers were ordained by them with the approbation of the Synod of North Holland, and then sent to America to preach the Gospel. The churches here were denied the privilege of granting license to their own young men. To be ordained, a man was compelled to journey to Holland. This arrangement, because of its great inconvenience as the churches increased, became burdensome and odious to a large portion of the church membership. Those in favor of its abandonment, and the organization of an independent Classis in this country, were called the *Cetus*, while those who desired to remain under the care of the Classis of Amsterdam, were called the *Conferentia*. The controversy was bitter, fierce and long. Some congregations were rent in twain, and evil passions aroused, which issued in personal animosity and hatred. The conferentia party was the most violent, but of both we can say :

" Opponents of that stubborn sort were they,
 Who, if they once grow fond of an opinion,
 They call it honor, honesty, and faith,
 And sooner part with life than let it go."

Dr. Strong tells us, in his history of Flatbush, from which locality a large number of our Monmouth county families immigrated, that on one occasion two of these ecclesiastical opponents meeting on the highway in their wagons, they refused to turn out for one another. The horses were stopped head to head. For awhile the two men gazed at each other furiously. Each then deliberately took out his pipe, and filling it with tobacco, commenced to smoke—and there they sat and smoked and smoked. Their pipes grew hot but still they smoked.—How long I know not. It may be that at last their pipes proved a calumet of peace. Tobacco is soothing. A poet has said that :

" Savage warriors, softened by its breath,
 Unbind the captive hate had doom'd to death."

But from what is known of Dutch perseverance, we can probably say of these conferentia and coetus antagonists, as it is written in song :

" If they are not dead,
 They are smoking there still."

Mr. Erickzon belonged to the coetus party. Both he and his Elder, Mr. J. Sutphin, subscribed the articles of organization in 1738. At the first meeting of the coetus, nine years after, in 1747, Mr. Erickzon was present with his Elder, Matthew Pieterse, and was chosen president. His name, as such, appears on the commission granted by the coetus party, in 1759, to the Rev. Theodorus Frelinghuysen* to solicit funds in Holland for founding a Dutch Academy or Seminary in America, "in

* He was the son of Rev. Theodorus Jacobus Frelinghuysen. He sailed from New York, Oct. 10th, 1759, to fulfill his commission, but he never returned. There is a mystery concerning his fate. The plans thus inaugurated were not consummated until sixteen years later, when Queen's, now Rutgers, College was chartered.—"*Cornwall's Manual*."

which should be taught both the arts and theology." In this we learn the origin of the College and Seminary at New Brunswick, which have furnished the Reformed Church with the great majority of her ministers.

Towards the close of his pastorate, because of some personal offense, Mr. Erickson joined the conferentia party, but never became a very active partisan. He was married twice. The first time in 1726, at Hackensack, to Maria Provost. The second time, while settled here, in 1736, to Sarah Luyster, the widow of Rulif Brokaw, and daughter of Johannes Luyster and Lucretia Brower, who resided near Middletown village. In the latter part of his ministry—which lasted for twenty-seven years—he became a victim to the drinking customs of the day. The Consistory made out charges against him, withheld his salary and excluded him from the pulpit. He continued to reside in the parsonage until 1770, six years after his successor was called. He then removed to New Brunswick, and resided with his daughter, Mrs. Van Norden. He died soon after this, and his widow returned to Middletown, her native place. His remains, it is said, were also conveyed to Monmouth county for burial. If so, he lies in an unknown grave, though worthy of being honored as one of the fathers of the American Reformed Church. An excellent portrait of him is in the possession of Rev. Garret C. Schenck.

In justice to the memory of Dominie Morgan and Dominie Erickson, both of whom, when advanced in life, were "overtaken with a fault," through the drinking customs of the day, it seems to me necessary to draw the veil from a portion of history I would gladly overlook—the universal use in that day of intoxicating liquors. During the eighteenth century every family used wine or rum, more freely and frequently than they now use tea or coffee. It was a breach of etiquette not to offer your guests some sort of liquor, a greater breach for the guest to refuse the offered cup. The Dominie, in visiting his congregation, was expected to drink at every house he en-

tered. Those still living, have told me of their giving great offence to christian families, when they first entered the ministry, by refusing to drink with them. Farmers thought it impossible to get through harvest without providing their hired men with plenty of rum. Wine flowed freely, not only at weddings, but even at funerals. Many who entered the ministry, not more than fifty years ago, were denounced and persecuted, because of their teaching the necessity of total abstinence. The wonder is not, that now and then, in advanced life, a minister of the Gospel fell before the vice. The wonder is, that the church itself was not utterly destroyed. Nothing but the omnipotent grace of the Lord Jesus Christ saved it from annihilation. It becomes us to send on high loud hallelujahs of thanksgiving to God for the great change wrought in opinion and sentiment and custom, through the power of the Gospel, and to cherish towards those who having fought boldly and manfully for God in the prime of life, but who through the weakness of old age unwittingly went astray, that charity, without which our own character is nothing. The Captain of our Salvation leads many a wounded, crippled soldier to glory.

The venerable Dr. James S. Canon has related an incident that occurred not long after the Consistory of this church denied Dominie Erickzon the use of the pulpit. The Dominie was in company, one evening, at the house of a friend in the city of New York, with one Eirens Van Der Spiegel, who seems to have been—

“ A creature of one mighty sense,
Concentrated impudence.”

In the course of the evening they chanced to converse upon the duties of the ministry. Mr. Erickzon dwelt much on their arduous nature. Mr. Van Der Spiegel thought there was much to be done in the way of visiting, attending funerals, and other pastoral labors, but as to *preaching*, that was nothing. Mr. Erickzon thought he knew very little of what he affirmed. But Van Der Spiegel said, he thought he could himself preach as good a

sermon as any other man. Mr. Erickzon replied, "I would like to see you make the attempt." "I am willing to do so," Mr. Van Der Spiegel said, "if you will give me an opportunity." It was then agreed that the same party should meet at a private house, on a certain evening and that Mr. Van Der Spiegel should preach. The evening arrived. The party assembled, and by private invitations and the earnest solicitations of Mr. Erickzon, had been swelled to quite a large audience ; a hymn was sung and the Dominie requested to lead in prayer, which he did, and then took his seat directly in front of the speaker. Mr. Van Der Spiegel took his text "Be not drunk with wine wherein is excess," and proceeded in a bold and eloquent manner to deliver a discourse which had been previously delivered by a minister in Holland, before his Classis, at the deposition of a minister for intemperance, and which Mr. Van Der Spiegel had committed thoroughly to memory. As he proceeded to speak of the evils of intemperance in general, Mr. Erickzon became uneasy in his seat. As he went on to speak of its aggravations in professors of religion, Mr. Erickzon began to wriggle exceedingly, turning now one side and now the other to the speaker, and glancing furtively around upon the assembly. Mr. Van Der Spiegel at length came to the main branch of his discourse, "the evil influence of intemperance in a minister of the Gospel." Mr. Erickzon's cholera rose higher and his position in his chair was changed more frequently, until the application of the discourse becoming too pointed to be longer endured, he sprang to his feet and with a significant gesture, similar to that of a man in whipping his horse, he exclaimed, in Dutch, "I can no longer bear it and I will no longer bear it." He was as good as his word. He abandoned excess. He became temperate. Both he and Dominie Morgan, though they fell, like Noah, like Noah rose again victoriously, and triumphed through the grace of the Lord Jesus Christ. A cloud sometimes obscures the sun, but after a little while the sun shines again as brightly as ever ; and so

the lives of these two men, obscured for a moment by a passing cloud, shine out at the last brightly and gloriously. Their foes were mighty, the conflict was fierce, but they came off as conquerors through Him who loved them; and receiving the crown, heard their victory proclaimed in the blessed words, "Well done, enter into the joy of your Lord."

In 1764, the same year in which Mr. Erickzon's ministry closed, Rev. Benjamin DuBois, a young man, just licensed by the American Classis to preach the Gospel, was called to occupy the vacant pulpit. There is no record to be found of his installation and ordination.

He was born at Pittsgrove, Salem county, N. J., March 30th, 1739, and was baptised in the Presbyterian church there in which his father was an Elder. He was the son of Lewis DuBois, a lineal descendent of the French Huguenots of New Paltz. His mother's name was Margaret Jansen, who was born in Kingston, of Low Dutch descent. He was educated at Poughkeepsie, and studied theology with Rev. Johannes H. Goetschius, of Hackensack, N. J. A short time after his settlement here, he married Pheimertje Denise, the daughter of Tunis Denise and Francynthe Hendrickson, of Freehold, a woman of intelligence and activity, sprightly, prudent and pious. They had ten children, four sons and six daughters, all of whom were married, were highly respected for their virtuous principles and became members in full communion of the Church of Christ. Four of them settled in this locality, and their descendents are very largely represented here to-day, among those who are active in the work of the Lord. When Mr. DuBois commenced his ministry, the coetus and conferentia difficulties were at their height. He had preached but a short time when he delivered a sermon, which greatly displeased his predecessor, Mr. Erickzon, who still resided in the congregation, and then consorted with the conferentia party. The congregation was divided in opinion and sentiment. The controversy grew more and more intense for years. The

Conferentia party became extremely violent. They refused to attend religious services conducted by Mr. Du Bois. They even went so far as to call for the performance of the appropriate duties of their pastor, by one of the ministers of their own party from a neighboring congregation. A minute is entered on the records of the church, from which it appears, that in 1770, the Rev. Isaac Rysdyck, pastor of the churches at Fishkill, Hopewell and New Hackensack, a violent partisan and one of the most prominent of the Conferentia party, visited the congregation, and on the 16th of September, baptised five children at Middletown. A few days after he baptised another child, and together with the Elders of the church at Middletown, received five persons into the communion of the church, on confession of their faith. At this time, it is said, to the honor of the congregation, the church was closed against Mr. Rysdyck, who was compelled to preach in a barn, somewhere in Middletown. At this time he also administered the sacrament of the Lord's Supper to the Conferentia party. A more unwarrantable interference with the duties of a pastor, or a greater breach of ministerial etiquette it is difficult to imagine. But the disturbing forces were happily quieted by Mr. DuBois. Three years after the unpleasant occurrence he entered the names of the persons thus received, and of the baptised children, upon the church register, with the following explanation: "Names of the children baptised, with the names of their respective parents, also the names of the members who were received by a confession of their faith, in the congregation at Middletown, by Dominie Isaac Rysdyck, Sept. 10th, 1770—being a time of the differences in the congregation—the which persons after the time of union, by me, Dominie Benjamin DuBois, were entered on the church register of the combined Reformed congregations of Freehold and Middletown."*

* Of this Rev. Isaac Rysdyck, Dr. Brownlee says: "He was in his day considered the most learned theologian in the Dutch church." Dr. Kip, in his history of the Fishkill church, says that Dominie Rysdyck "belonged to the Conferentia party, but never manifested much bitterness of spirit." The facts I have related speak for themselves.

Tradition has preserved a domestic scene, which shows that although Dominie DuBois and Dominie Erickzon differed in relation to the question of the Coetus, they did not permit their differences to disturb friendly relations between themselves and their families. They were intimate acquaintances for many years. One time, while on a visit at the old parsonage, we are told that Mr. Van Norden, who married the daughter of Dominie Erickzon, chanced to meet Mr. David Van Der Veer, who had married the daughter of Dominie DuBois. While conversing with each other, Mr. Van Norden, pointing to a particular place on the floor of the room in which they were sitting, said, "That is the place where I stood when I married my wife." "And that is the very spot where I married mine," replied Mr. Van Der Veer. "But I," said Mr. Van Norden, "married a Dominie's daughter." "Well," said Mr. Van Der Veer, "so did I marry a Dominie's daughter." "But this was my wife's home," said Mr. Van Norden, "and her father joined us in marriage." "And this," said Mr. Van Der Veer, "was my wife's home, and her father joined us in marriage." They both thought, as I think, having enjoyed the same privilege, that there is nothing to be compared with marrying a Dominie's daughter, unless it be the marrying of somebody else's daughter.

During this period of Mr. DuBois's ministry, a new house of worship was erected at Middletown, on the place where the old one stood. The subscription for defraying the necessary expenses bears date February the 28th, 1764. This was in the midst of the Coetus difficulties; and the decided Conferentia principles of the congregation are manifested by the peculiar wording of the subscription. It is expressly stipulated, "The church for which we subscribe is to be the National Church of the High Synod of Dort, established in the years 1618 and 1619." On this paper we find the names of 63 subscribers. The amount of their subscription is 335 pounds; 14 pounds is the largest sum subscribed, and to the credit of the ladies, who

are generally foremost in good works, when they have means at their own disposal, it is the subscription of "Mrs. Jane Schenck, widow." The house of worship thus erected was known for many years as the Red Meeting House. It corresponded in size with the one at Freehold, and was very much such a building. It was used for divine worship until the erection of the Holmdel church.

In 1785 the church building at Freehold was repaired and improved. A chimney was built and a large stove purchased. The rude benches which had formerly been used were taken out and replaced with pews. To meet this expense the pews were sold at public auction. The terms of the sale are carefully penned in the hand-writing of the pastor. From these it appears all right and title to a pew should cease so soon as a pew-holder or his heirs should cease to pay for the support of the minister. Preference was also given to certain persons, on account of extraordinary services rendered by them, over and above the rest of the congregation. These favored ones were Garret Cowenhoven, Esq., John Tyle, Benjamin Van Cleef, Cornelius Cowenhoven and William Cowenhoven. To these persons it was granted, that they should have, as of their own right, the choice of each one a pew, to be held by them on the same terms with others. The seats in the gallery were not overlooked. Concerning them it was: "*Resolved*, The seats on the gallery shall be free for any: only the subscribers and singers shall have the preference to seat themselves wherever they choose, so as may suit best for carrying on the different parts of music."

There was considerable contention about this time in relation to the singing. The younger portion of the congregation, who conducted this part of the worship, were desirous of using new tunes, which the older people could not sing, nor enjoy. The dissatisfaction thus occasioned, and to a certain extent very reasonably occasioned, assumed an aspect so serious as to demand the attention of the Consistory. On the 26th of February,

1787, a long list of resolutions were passed, reviewing the whole matter in an original manner, and concluding as follows :

“ Resolved, That the Consistory, not wishing to Lord it over God's heritage, will not with stern command say to our congregations, you shall or you shall not improve nor practice in any collection of Psalm tunes whatever. We leave the christian where God hath left him, to the liberty of his own conscience, to sing in private what Psalm or Psalm tune he please, and when he sings in consort, we recommend him to sing in order and decently, as the Apostle would have all things should be done.”

The contention respecting the change from Dutch to English preaching, commenced with the settlement of Mr. DuBois. The English language was introduced in the Freehold congregation during the first year of his ministry, without much opposition. But not so at Middletown. In that congregation there were some who yielded a very reluctant consent, and a few who bitterly opposed it to the very last. At a meeting of the Consistory in 1766, held at Freehold, it was *“ Resolved*, that those who wish to enjoy the services of our minister in the English language, in our church at Middletown, shall have their request to the half of the service in that congregation.” About twenty years after this, in 1785, it was resolved in a church council at Middletown, that the Dutch and English preaching shall be in proportion to Dutch and English subscription for salary. The following year it was ascertained, in compliance with this resolution, that the proportion of Dutch service should not be more than three Sabbaths a year, and it was left to the option of the pastor to make an address in English, after the Dutch service. It was also *“ Resolved*, that if for the want of Dutch singers it seem expedient, the pastor, if he choose, may have English singing and preach in Dutch.” The Dominie, I am confident, enjoyed the preaching in Dutch.

The English language was a foreign tongue. The story is told, that several years ago, an aged lady, who when young dwelt in this vicinity, but who had been a resident of another State for a long time, was asked if she remembered any of the Schencks, of Monmouth coun-

ty, New Jersey? "Oh, yes," she replied, "I remember one who had a child baptised, by the name of De La Fayette." "What makes you remember that?" her questioner inquired. "Because," she answered, "Dominie DuBois, the good man, stuttered so, and made such a fuss in pronouncing the name, I have never forgotten it."

The revolutionary war was the occasion of much disturbance and difficulty in the congregation. The County of Monmouth, from its peculiar position, was especially exposed. It was liable, not only to frequent raids from foreign enemies, but suffered, it is said, to a great extent from the Refugees, the lawless tories who took up arms against their former neighbors.

Families were divided in sentiment; fathers and sons took different sides. At one time the Refugees gained the ascendancy and held possession of Freehold village for a week or ten days. They were driven out by the Whigs. Thirteen were executed at different times, on a gallows that stood in the vicinity of the Court House. Many were sent as prisoners to Hagerstown. The Refugees were so annoying, that the inhabitants favorable to the popular cause, bound themselves together for the purpose of defense, by articles of agreement.

The names of nearly all, who composed *this* congregation, are signed to these articles. The name of Mr. DuBois is not to be found, but it is probably because he was a minister of the Gospel. He frequently shouldered his gun and his knapsack, and went out in his turn on patrol "like a pack-horse," as was sneeringly said by a noted tory of his congregation. He is said to have been perfectly fearless. One day, when out in a skirmish, he was so eager to press upon the enemy, he could not be kept in line, and Col. Holmes was obliged to make a different disposition of his troops, to prevent him from being singled out and shot down. Returning home from one of his military expeditions with a friend, they beheld at a distance a party of British passing by; they were too far off to do them any injury, but the Dominie laid his gun

on an old fence, deliberately took aim and fired, remarking pleasantly, "They will not be able to say, after this, that I have never fired at the enemy." He frequently commended the Patriot cause in his sermons, and invariably made their struggle for liberty the subject of his public prayers.

The difficulties and troubles we have mentioned bear eloquent testimony to the christian character of Mr. DuBois. Dwelling among a people of discordant views on a variety of subjects, an officious neighboring minister, interfering with his labors and fomenting discord; the worst passions of the human heart, stirred by the exciting political issues of the day, war raging and the people of his charge sympathizing with opposing armies and factions, he must have been a man of more than ordinary wisdom, meekness, prudence and discretion, inasmuch as he maintained his ground and conducted himself in such a manner as to win the confidence and esteem of those who differed from him. He continued the pastor of this very people for 63 years.

In 1817 he was relieved from the active duties of the ministry by the labors of a colleague, but he was never declared *Emeritus*, and the pastoral relation was dissolved only by his death. He was the settled pastor of this church for 63 years. That is by far the longest pastorate in the history of the Reformed Church in America. It is not probable that any minister has remained the pastor of the same people for a longer time. Very few continue so long as did he, 53 years in the discharge of the full round of ministerial duties.

He received 166 persons into the communion of the church, baptised 1,283 infants, married 725 couples. The last marriage ceremony he performed, was Sept. 28, 1818, when he united in marriage Denise Denise and Altie Hulse.

In recording baptisms he inaugurated a custom continued through the ministry of Mr. Marcellus, of designating certain parents as "not responsible" or as "not

in " the baptismal engagement. The first of these is very curious. It reads, " 1783, April 6th, Benjamin McDaniel, not in covenant, Mary Easlick, his wife, in covenant and deceased." Well versed in the Scriptures, the Dominie knew that the child of a believer was born in the church and belonged to the church, and although its mother had gone to the heavenly home on high, ought to be consecrated to God in holy baptism. The name of Mary Cowenhoven is recorded as sponsor or God-mother at this baptism. It was not a rare thing to have sponsors in that day. The custom long ago became obsolete, none appearing later than 1804.

Dominie DuBois was the first to record the election of Kirken Masters for each of the churches, a term he afterwards translates "*Sartons*." They were elected annually, and only once or twice was the same person chosen for successive years. The services they rendered were entirely gratuitous. The position was considered one of dignity and honor. The first whose names are recorded, were chosen May 16th, 1765. For Middletown, Garret Hendrickson. For Freehold, Cornelius Cowenhoven, son of one Albert Cowenhoven. The last whose names are recorded, were chosen May 15th, 1817. For Middletown, Peter Smock, son of one Roeliff Smock. For Freehold, Elisha Schenck. In 1815 this office at Freehold was occupied by Mr. Peter VanDorn, whose death occurred only a few months ago.

During the ministry of Mr. DuBois, Communion Sabbaths were called Great Meeting days. The audience was larger than at any other time. Every communicant, if possible, was present. The services were long. Many brought a lunch to eat between the morning and afternoon sessions. It was a time of reunion and friendly cheer, as well as of holy communion with God. But this is not all. There were in those days, as now there are, those who improved every opportunity to make a few pennies. There was in front of the old church a large chestnut tree, and under that tree on Great Meeting days

there was always to be seen a man with a wagon offering for sale cake and small beer. Nor were customers lacking. After the sermon the great majority of those who were not communicants, were in the habit of leaving the church and thought it no harm to refresh themselves with the offered cake and beer. There are those now living who can remember, that as children, they beguiled the time of service by feeling of the pennies in their pockets, with which they expected to treat themselves at the small beer wagon, when the sermon closed.

The Sabbath was also most frequently chosen as a wedding day. Friends were invited from far and near and a great feast made. The Dutch have always been proverbial for their hospitality. So frequent were Sunday weddings, not only here, but generally throughout the land, that both Synod and Classis thought it necessary to condemn the custom, and I learn from a minute in the records of the church, that from the pulpit Dominie DuBois expressed his disapproval of Sunday weddings, and exhorted the people "not to marry on the Lord's day, but in case of necessity."

Funerals also were attended with a large amount of unnecessary labor. There was much cooking and feasting. All the friends were expected to return to the house and partake of a good meal. Sunday, of all days, was considered the best for these funeral ceremonies, which not unfrequently were attended with disorder. Such things seem to us to be highly improper. But we should not forget that our views are clearer, and our ideas more exalted, simply because of the influence of the church our ancestors maintained, and our instruction in the truth, which for us they perpetuated.

A minute of the Consistory, which touchingly portrays the Dominie's love for his wife, and his desire to make happy the closing years of her life, bears date December 16th, 1795. It contains an agreement between himself and the Consistory, that if Mrs. DuBois should survive him, "she should remain in the full use and quiet posses-

sion of the parsonage for the term of two years." The action of the Consistory, in 1817, settled an annuity of \$150 upon both the Dominie and his wife, the benefit of which Mrs. DuBois enjoyed until 96 years of age, when she peacefully and quietly entered the home on high. Her remains were interred by the side of her husband's in front of the church.*

Mr. DuBois was not a man of worldly ambition, but one who sought to glorify God and be faithful to his trust. Retiring and modest, he lived and labored among his own people. But little is known of his public life. That little, however, is not without interest. On the 7th of May, 1771, he was present at a meeting held at Hackensack, for the purpose of settling the location of Rutgers College. Two places desired the distinction and honor, Hackensack and New Brunswick. By a small majority of three, it was carried in favor of New Brunswick. Mr. DuBois voted thus, as he always did, with the party of progress, independence and liberty, led by the Rev. Dr. Jacob R. Hardenbergh, who became the first President of the college, and who was the great-grand-father of your present pastor. To me it is not the least of the precious memories of the past, that frequently your ancestors and mine labored together, as we are laboring together, for the promotion of God's glory.

In 1777, Mr. DuBois, with his Elder, Mr. Aart Sutphin, was present at the first meeting of the General Synod of the Reformed Church in America; and subsequently with the Elder, Mr. Tunis Denise, signed the articles of agreement which formed the Dutch Churches of Ameri-

* The tomb of Mrs. DuBois bears this inscription: "In memory of Phebe Denise, relict of the Rev. Benjamin DuBois, who departed this life January 7th, 1839, aged 95 years, 4 months and 26 days."

"O could this tomb her fair example spread,
And teach the living, while it praised the dead;
Then, reader, should it speak her hope divine,
Not to record her faith but strengthen thine;
Then should her christian virtues stand confessed,
And kindle christian virtues in thy breast."

ca into one ecclesiastical body, June 18th, 1772. At the special session of the Synod of 1786, of which Synod Mr. DuBois was clerk, "the Reverend Body was opened," we are told, "with a solemn and earnest prayer by the clerk, Rev. Benjamin DuBois; the president, Dr. Jacob R. Hardenbergh, being as yet absent."

Fervent piety, rather than intellectual ability, was his distinguishing characteristic. His ministry was faithful and successful, his sermons sound, evangelical and practical, his preaching scriptural, his zeal for his work so ardent, that he kept on in very advanced life, until his bodily strength would no longer support him under its exhausting influence. He frequently fainted in the pulpit. In person he was of medium size, with pleasant features, and jet black eyes. He wore small clothes and a large wig, which by reason of long use had turned from white to yellow. A few still remember his appearance, the large spectacles he wore,* and his solemn manner of entering the pulpit. He always paused at the foot of the pulpit steps, and placing his hat before his eyes, bowed his head in silent prayer, before proceeding to take his seat. A few years previous to the close of his life, he removed from the parsonage to reside with his son-in-law, Mr. David G. Van Der Veer. A short time after, the dwelling was burned, and all the books, private papers and letters, together with the furniture belonging to the Dominie, were consumed, a loss to the historian and to all who are desirous of honoring his memory. He died August 21st, 1827, thereby receiving the fulfillment of the promise, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." He was interred immediately in front of the church. The marble slab on his tomb bears this inscription :

* The spectacles were exhibited to the audience. The glasses are set in ivory, so discolored from age as to look like box wood. They are perfectly round, seven-eighths of an inch in diameter. The bows are steel, very heavy; each glass, with the ivory rim and steel bow, is one and a half inches in diameter.

"In memory of Rev. Benjamin DuBois, who departed this life August 21st, 1827, aged 88 years, 4 months and 11 days."

"He was Pastor of the United Dutch Church of Freehold and Middletown 52 years.

"In his deportment he set a worthy example to his flock. In his preaching he was sound, faithful and affectionate.

"He lived in peace, in peace he died.

His Master's glory near his heart.

He preached of Christ and none beside,

And with him now enjoys his part."

His funeral services were very largely attended. Rev. Samuel A. Van Vranken officiated on the occasion, taking for his text, St. John 5 : 35. "He was a bright and a shining light."

The Classis of New Brunswick, in session a short time after his decease, when informed of the death of their aged brother, caused the following minute to be placed on their records :

"The Clasis, sensible of the worth of the venerable deceased, Resolved, to record this testimonial of regard to the memory of the Rev. Benjamin DuBois, and they hereby assert their veneration for the uniform consistency of his walk and conversation, and the uninterrupted fidelity with which he discharged the duties of his ministerial office. 'Blessed are the dead who die in the Lord.'"

In 1817 the Classis of New Brunswick, in answer to an application from the Consistory of the Reformed Church of Freehold and Middletown for ministerial supplies, because of the infirmities of their pastor, appointed three young men, who had just been licensed, to occupy the pulpit ; one was afterward known as Rev. Isaac N. Wyckoff, D. D., for many years pastor of the Middle Reformed Church, at Albany. Another was afterwards known as Rev. John Ludlow, D. D., L. L. D., Professor of Hebrew, Ecclesiastical History, Church Government and Pastoral Theology. The third was afterward known as Rev. Samuel A. Van Vranken, D. D., Professor of Didactic Theology. Each of the young men, if my information is correct, discharged the duties of their appointment. If that was the case, a church seldom has such a brilliant array of latent talent among its candidates.

The minds of the people were not at all distracted. The last of the young men to display his gifts, was Mr. John Ludlow, who occupied the pulpit, it is said, the second Sabbath of August, and in September the Consistory presented a call to the Rev. Mr. Van Vranken. His ordination and installation as pastor, took place in the Freehold church, the first Sabbath of April, 1818. The sermon was preached by Rev. John L. Zabriskie. Revs. James S. Canon, John S. Vredenberg and Benjamin Du Bois delivering the charges to the pastor and people, and taking part in the devotional exercises.

The occasion was one of the deepest interest. More than half a century had passed away since the congregation had assembled for a similar purpose. As the newly installed pastor pronounced the benediction, many prayers ascended on high for the perpetuity and prolongation of the relation just formed.

Since the organization of the church, its pastors had resided in the Freehold congregation, and now, as the parsonage at Freehold was occupied by Mr. DuBois, the Middletown people desired their new pastor to dwell among them. To gratify their wishes, the Consistory inaugurated measures for the purchase of a parsonage at Middletown. The property selected, was that now occupied by Rev. Dr. Reiley, of Holmdel. There Dr. Van Vranken commenced house-keeping, and there he dwelt until 1826. He was born at Hopewell, in 1790. His father was Rev. Nicholas Van Vranken, the principal of a flourishing Academy, which proved the germ of Union College. He was afterwards pastor of the Reformed churches of Fishkill, Hopewell and Poughkeepsie. It is said, that one day he was surprised by having an Elder of his church greet him with the remark: "Dominie, I hear that a great woe has been pronounced against you: a woe upon the very highest authority; 'woe unto the man of whom all speak well.'" Samuel, it is said, resembled his father. He graduated from the Theological Seminary at New Brunswick, in 1817. A short time af-

ter, he married Miss Maria Gansevoort, of Albany, a descendant of Wessel Gansevoort, of Gronnigen, "one of the Morning Stars of the Reformation in Holland." This lady died while Mr. Van Vranken was pastor of this church. Her remains,* with those of her children, three in number, and her mother's,† are interred in the adjacent burying ground. Her ancestors were among the noblest of old Holland's sons, prominent actors in events whose influence is still felt throughout Christendom.

Dr. Van Vranken was again married twice. First to a Miss Swift, of Poughkeepsie, and then to Mrs. Mary Boulden, of Delaware, who still survives him, honored and esteemed by her acquaintances and friends, because of her estimable christian character, deeply attached to this, the church of her husband's first service, and present with us to-day, to review the past, and to rejoice with us, because of the Lord's goodness and mercy.

In 1834, after a pastorate of 16 years, Dr. Van Vranken accepted a call to the First Reformed Church of Poughkeepsie. Here he remained about three years, when he removed to New York and became pastor of the Broome street congregation, from which position he was called in 1841, by the General Synod of the Reformed Church, to occupy the chair of Didactic Theology, in the Seminary at New Brunswick. This position he filled with credit to himself, and honor to the church, until the day of his death, January 1st, 1861. I was then a student at College, and well remember the last sermon he ever preached. His text, as if he had received intimation of death's approach, was the 16th verse of the 7th chapter of Job, "I would not live alway." The sermon was full of

* Mrs. Van Vranken's tomb bears this inscription: "In memory of Maria Gansevoort, wife of Rev. Samuel A. Van Vranken, who died June 19th, 1831, in the 35th year of her age."

† This lady's tomb bears this inscription: "In memory of Elizabeth Roseboom, relict of the late Conrad Gansevoort, of Albany. Died January 11th, 1850, aged 81 years, 17 days. Her holy virtues are sacred memorials, embalmed in the hearts of her children, who rise up and call her blessed."

expressions setting forth the grand and glorious hopes which make peaceful and joyous our advance to the tomb. It seemed to be the breathing forth of the ardent longings of the speaker's heart, to be at home with Jesus : and made one sigh for the same strong and precious faith.

As his character has been portrayed by abler pens than mine, I will not mar the good work they have done. A few extracts from that which others have written, will be sufficient to indicate the noble type of his manhood.

“ His personal presence was imposing. His voice rang out freely and clearly. The grasp of his hand was animating. His eye rested confidently upon you, and when he spoke, you saw plainly that he was a man of a frank and open disposition. In early life he preached *Memoriter*. Every sermon was profitable. At communion seasons, in the prayer meeting, and often in social intercourse, when he related some striking instance in which the power of divine grace had been sweetly and kindly manifested, his huge frame would quiver, his utterance become choked, and his cheeks wet with tears.” In a word, “ he was a highly intelligent, noble, christian gentleman.” It is said, he never lost a friend. So long as he lived the officers of this church were accustomed to consult him and seek his advice, assured that their interests were dear to his heart. After his death they testified their appreciation of his character by placing on record a minute, prepared by Mr. William Spader, who at that time, and for many years, was the clerk of the Consistory. This minute says :

“ We remember, with gratitude to God, that this eminent minister of Christ was ordained to the sacred office, and commenced his long and useful career, in this church. He enjoyed, in a remarkable degree, the respect and affections of the people of Monmouth county, and, although many years have elapsed since his separation from them, their early attachment has not been diminished. We recognize, even at this distant day, the vigor and evangelical character of his ministry, in the prevalence of sound doctrinal views, and the growth of the Reformed Dutch Church in this community. As a further expression of our grateful remembrance of the honored pastor and professor, it is: Resolved by this Consistory, to obtain a portrait of the Rev. Dr. Van Vrauken, to be presented to the Gen-

eral Synod, with a request that it may be permitted to hang in the Chapel of the 'Peter Hertzog Theological Seminary.' "

The portrait thus procured may be seen in the James Suydam Hall, of the Theological Seminary, at New Brunswick. A worthy tribute to the memory of a worthy man.

In 1825, seven years after Mr. Van Vranken's installation, the Consistory petitioned the Classis of New Brunswick to organize two churches out of the church they represented. The causes which led to such a request were the great extent of the congregation, and the distance which many were compelled to travel every other Sabbath to enjoy divine worship. There were twenty-seven gates between the house of Mr. Uriah Smock, near the village of Marlborough, and the church at Middletown, to be opened and shut, both in going to and returning from church. Many other residences were shut in in like manner. And now, the imperative necessity of a new house of worship at Freehold, the location of which had occasioned considerable feeling, and disturbed to some extent the peace of the congregation, brought on the issue, shall we continue under one pastorate or become two distinct churches.

Dr. Van Vranken desired to build one large church in the center of the two congregations, to take the place of the two houses of worship in which he was then preaching on alternate Sabbaths. He wished to concentrate his forces and move upon the enemy with a solid army instead of separate squadrons. The people were divided in opinion. The Classis appointed a committee to investigate the matter, possessing talent enough to settle the gravest questions of State. Its chairman was Rev. James S. Canon. Associated with him were Revs. John L. Zabriskie and James B. Hardenbergh, and the Elders, John Frelinghuysen, of Somerville, and Jacob R. Hardenbergh, of New Brunswick. This committee, after holding divine service in the church at Middletown, met with a committee appointed by the two congregations, to present their views, and then conferred with other pro-

minent and influential ones who chanced to be present. The meeting was harmonious, and with one mind desired the division of the congregation, believing it would tend to the enlargement of each of the congregations, and be the means also of making friendship therein. Dr. Canon recommended the formation of the two congregations, according to the requirements of the Church Constitution. The Classis adopted his recommendation, and also, with others, the following resolution: "That the line which divides the township of Freehold from the township of Middletown be recommended to be the line of division, for the present, between the the congregations of Freehold and Middletown, when formed." By this action of the Classis, the united congregations of Freehold and Middletown, which for nearly a hundred and twenty-five years had enjoyed the labors of the same pastors, had mingled their voices in the worship of God, had consecrated their children to the Lord at the same baptismal font, and had gathered about the same communion table, mutual sharers in each others hopes and fears and prosperity, was severed in twain, November 28th, 1825, the larger portion becoming the First Reformed Church of Freehold, the other the Reformed Church of Middletown, which has since been incorporated the Reformed Church of Holmdel.

Henceforth their history flows in two distinct and separate channels. I propose to trace the course of only the main branch of the divided stream, the First Reformed Church of Freehold. Eighty families and sixty-eight communicants were represented by this corporate title. The Consistory was composed of three Elders and three Deacons. Garret Wyckoff, Daniel I. Schenck and Aaron Smock were the Elders; Joseph Van Cleef, Denise Schenck and Garret G. Conover were the Deacons.

The first act of the Consistory was to extend a call to the Rev. Samuel A. Van Vranken, to become their pastor. It was accepted at once, and Mr. Van Vranken's relation to the "United Congregation of Freehold and Mid-

dletown," dissolved by Classis April 19th, 1826. On Sunday, the 22d of the previous January, he had preached a farewell sermon to the Middletown congregation, and vacating their parsonage, had moved within the bounds of the Freehold congregation, April 11th. Mr. Van Vranken was a very popular preacher, and his great popularity as a pulpit orator caused the Classis, when dissolving his pastoral relation with the United Congregations, and approving the call of the First Church of Freehold, to adopt the useless and impracticable resolution, "that it be enjoined upon the Consistories of Freehold and Middletown, so soon as may be convenient, to take the late recommendation of Classis in regard to a division line between the two congregations, into their serious consideration." It was never convenient. The Consistories were wiser than the Classis. No body of men can dictate the place where christian families shall worship. Convenience, inclination or preference, will invariably determine church relations. Arrangements were made, but never perfected, for the installation of Mr. Van Vranken at the Freehold church, on the third Sabbath of July. A question was raised in relation to the necessity of installation services. As Mr. Van Vranken had already been installed the pastor of the same people who now called him again, and had never vacated the pulpit he occupied, it seemed to many a superfluous thing to have him re-installed. It took the Classis two full years to decide the matter. The letter of the law was obeyed, and formal installation services were held April 16th, 1828. The Rev. James Romeyn preached the sermon. The Rev. James B. Hardenbergh delivered the charge to the pastor, and the Rev. J. Tenbrooke Beekman the charge to the people.

The settlement of the affairs of the two congregations was pushed forward with energy. At a meeting, held the 2d day of January, 1826, it was unanimously agreed, "that the church edifice, and grounds adjacent thereto, should be considered the exclusive property of

the congregation worshipping therein ; that all the other property, whether real or personal, belonging to the corporation of the United Congregations at the time of their separation, should be equally divided between the two, the one moiety, or half, to each ; that all monies in hand, at the time of their separation, or thereafter to be collected, shall be equally divided, whether arising from subscriptions, bonds, notes or otherwise, and that all debts shall be equally borne by each, and paid previous to any division of the property." A fairer settlement could not be adjusted. Its realization was attended with difficulties. Ill feeling was engendered, bitter words were spoken, and the peace of the two congregations greatly disturbed. The storm soon passed by : the final settlement between the congregations taking place May 6th, 1826. At this settlement the Consistory of this church received \$2,555. They were the possessors, also, of \$2,500 received from the estate of Tunis G. Van Der Veer, of blessed memory. They also had \$3,750, the half of the sum received from the sale of the parsonage farm : making a total of \$8,805, with which to commence their independent career.

The only real estate of which they were possessed, was the land adjacent to an old church, so thoroughly out of repair that the building of a new one was an imperative necessity. They had no parsonage, and for this purpose purchased the small farm of about 18 acres, in the south-western portion of the congregation, now owned and occupied by Mr. Daniel Van Mater. There the pastors of this church resided for nearly forty years. When the property was purchased it cost the congregation \$3,766.

Early in the Spring of 1826, measures were inaugurated for securing a new church. There was considerable difficulty in determining its location. Some of the congregation desired to have it built on Hendrickson's Hill, the place already mentioned as the site of the first Reformed church in Monmouth county. But in April the Consistory unanimously resolved to erect a new house of

worship "on the site of the present church." They also determined that the building should be 45 ft. wide and 55 ft. long, and that it should be of brick, with a steeple and a gallery. Mr. James I. Baird and Mr. Garret H. Smock were appointed a building committee, subject to the direction of the Consistory.

On Sunday, the 4th of June, Mr. Van Vranken preached a farewell sermon to the old building, which since 1732, a period of 94 years, had echoed with the praises of Almighty God, and to many was endeared above all the places of earth. After the old building was taken down, and while the new one was in course of erection, Mr. Van Vranken preached at the Court House, in Freehold village, and also in the vicinity of Colts Neck, sometimes at Mr. Statesir's, and frequently in a barn on the old Stoutenbergh farm, the property now owned by Mr. Ryall. The work on the new church was pushed forward with energy and zeal. So far as practicable the materials of the old building were used in the construction of the new. A well was dug, not far from the road, in the present church yard, to supply the necessary water. This well remained many years after the church was finished. A shed for cooking purposes was put up, on the church grounds, not far from the building, that the laborers might be boarded, and much expense saved.* The bricks were made and burnt on the farm now occupied by Mr. John H. Van Mater, adjoining the church property. Captain Isaac Herbert, who was learning his trade with Mr. James Thompson, the blacksmith, on whose anvil all the necessary iron fixtures for the church were wrought, carted the first load of sand, with an ox team. The day was very warm, and one of the oxen, when returning home, fell dead in the road. The greater part of the carting was done by Joseph Van Der Veer, who, when I moved into the parsonage, came to bid

* There were present at our memorial services two of those who were employed in the construction of the building—Mr. John W. Van Cleef, carpenter, and Mr. Thomas J. Smith, mason.

me welcome, saying he had welcomed Dominie Van Vranken, and every minister since his day, to their home in the parsonage. May those whom he has thus welcomed rejoice with him in the heavenly home.

While the church was being built, the bridge across Hop Brook, on the main road between Freehold and Matawan, was carried away by a storm ; a fact of interest only because the bridge on the same road and across the same stream, since preparations were commenced for these memorial services, has shared the same fate.

The corner stone of the new building was laid some time in July, and the building was completed the following year. The marble tablet in the front of the building, was the gift of Mr. Hull, a stone cutter at Matawan. It bears this inscription :

Reformed Dutch Church.

ERECTED A. D. 1826.

"Keep thy foot when thou goest to the house of God,
and be more ready to hear, than to give the sacrifice of
fools. Eccle. 5 : 1."

The first religious services held within the walls of the new church were the funeral ceremonies of the Rev. Benjamin DuBois, August 23d.

The building cost about \$10,000; rather more than less. Its appearance, when completed, differed within, from its appearance at present. The pulpit was higher. Back of the pulpit there was a window, and above the window a gilded dove. The Elders' and Deacons' seats, and other pews filling up the space, were each side of the pulpit where the stoves now stand. The change was made in 1853, through a committee of which Mr. Uriah Smock was chairman. No other material alterations have been made.

The building was solemnly dedicated to the service

of the Triune Jehovah, by the pastor, Sunday, the 9th day of September, 1827. The pastor also preached a sermon suitable to the occasion, taking his text : Psalm 132 : 8, 9. " Arise, O Lord, into Thy rest, Thou and the ark of Thy strength. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy." The occasion was one of rejoicing and gladness. In answer to the pastor's prayer the Lord chose the new building as the place of His abode. Here for fifty years He has met with His people. His presence has sanctified and hallowed these walls, and His spirit has carried the joys of salvation to penitent hearts. God has dwelt here, making this house, through the instrumentality of its holy services, like unto the river of which the Psalmist sings, " the streams thereof make glad the city of God." Oh ! the rejoicing before the throne on high ; who can describe it, because of the souls here born again ? We have heard its echo ; we hope, bye and bye, to join the chorus. What a grand sight it would be, if all who have here confessed Christ before men, were assembled together. What a shout of thanksgiving would go up to heaven from pastors and people, from parents and children and children's children. Ah, indeed, as we have festooned these walls to-day with evergreen boughs, even so are they festooned with sacred memories in many hearts now rejoicing in glory.

Only two of those who formed the membership of the church when this building was dedicated are in the communion of the church to-day : the aged widow of Mr. Elias Brewer, Sr., long since deceased, and the Rev. Garret C. Schenck. But thanks be unto God, if the fathers have fallen in the " good fight of faith," their children, and children's children have rallied around the cross, and stand to-day, maintaining the truth as it is in Jesus, and perpetuating the institutions of our holy religion for those who are to come.

When the church was dedicated, an original anthem, and an original hymn, prepared for the occasion, were sung by the choir. They are said to have been the com-

position of Dr. Van Vranken. They have been repeated here to-day, that so far as possible, we might link the past with the present. The singing was led by Mr. Garret H. Smock, deceased. Among those who assisted him were Mr. John Conover, Mr. Garret S. Smock, deceased; Mrs. Sydney Schenck, Mrs. Benjamin DuBois, Mrs. John Henry Van Der Veer, Mrs. Elizabeth DuBois, Mrs. Jacob Probaseo, Mr. Aaron Smock, deceased; Miss Phoebe Van Der Veer, and Mr. Daniel Polhemus Smock, who afterwards for many years was the church chorister. I have seen in his possession a large bible bearing the inscription: "Presented to Daniel P. Smock by the Ladies' Society of the First Reformed Dutch Church of Freehold, N. J., as a token of christian regard and appreciation of long continued services, August 16th, 1856." I also find a minute of the Consistory, made in 1863, granting Mr. Smock a family plot in the church cemetery, "as a token of appreciation of his long, faithful and gratuitous services as chorister of the church." At the dedication of the church the singing was without the aid of an organ. The chorister in those days pitched the key note with a tuning fork, and the congregation were not afraid to join in. It was such music as stirred the soul of Burns to say:

"They chant their artless notes in simple guise,
They tune their hearts by far the noblest aim,
Perhaps Dundee's wild warbling measures rise,
Or plaintive martyrs worthy of the name—
Or noble Elgin beats the heavenward flame.

* * * * *

"Compared with these Italian trills are tame—
The tickled ears no heart-felt raptures raise,
No unison have they with our creator's praise."

After a few years, a base viol and violin were used in the choir. In 1853 the first reed instrument was purchased. It was a small piano-cased melodeon. Mrs. J. Conover Smock was called to preside at the instrument, and thus became the first organist of the church.* Mr.

* See Appendix E.

Van Vranken continued to occupy the pulpit of the new church for about seven years. In July, 1834, he received a call from the Reformed church of Poughkeepsie, and his pastoral relation with this people was dissolved by the action of Classis, the 23d of that month. His ministry was one of abundant blessing. We can only estimate its results by its lasting effects. There is no record of communicants covering this period, but during the eight years of his pastorate, immediately following the separation of the congregation, the 80 families and 68 communicants with which the first church of Freehold commenced its independent existence, became 130 families and 159 communicants.

The Rev. James Otterson was Mr. Van Vranken's successor. He was formally installed the first Wednesday of January, 1835. Dr. Messler, of Somerville, preached the sermon. The charge to the pastor was delivered by Dr. Howe, of New Brunswick, and that to the people by Dr. Sears, of Six-Mile-Run. The relation thus formed was of short duration. It was dissolved November 27th, 1838.

Mr. Otterson was born of Scottish ancestry, in the city of New York, October 11th, 1791. He was brought up in the Associate Reformed church. He graduated at Columbia College, having entered that institution at about eleven years of age. He studied theology with Dr. Mason, and was ordained to the Gospel ministry in 1821. When called to the pastorate of this church he was in the prime of life. He had been pastor of the Associate Reformed church of Broadalbin, in Fulton county, N. Y., and of the United Reformed Dutch churches of Hempstead and Oyster Bay, Long Island. After his settlement here, he took charge of the church at White House, Hunterdon county, and then of the Presbyterian church at Johnstown, N. Y. His last charge was in Wilmington, in the State of Delaware. He was too deep a thinker to be a popular preacher, in the usual acceptation of the term. His sermons were frequently beyond the reach of

ordinary congregations. His intellect was vigorous, his habits scholarly, his mind clear and analytical. Careful in his pulpit preparation, he ever caused you to feel that he was master of the situation, whatever the subject of discussion, knowing what he affirmed, and the conclusion he was to reach. Some who remember him speak of him as a remarkable minister, a splendid sermonizer, a learned theologian, a very instructive and edifying teacher. His speech flowed smoothly from his lips, and his appeals to the heart and conscience were often very eloquent. He was a fine elocutionist, often stirring the heart's depths by his impressive manner in reading a hymn, or the pathetic portions of Scripture. In ecclesiastical assemblies, he had few superiors, and not many equals. He was stricken with paralysis, and died at the residence of his namesake son in Philadelphia, September 17th, 1867.

To succeed Mr. Otterson, the Consistory called the Rev. Aaron A. Marcellus in 1839. He was installed the last Wednesday of May. On this occasion the Rev. Jas. K. Campbell, of North Branch, preached the sermon. The Rev. J. Tenbrooke Beekman delivered the charge to the pastor, and the Rev. J. C. Sears the charge to the people.

Mr. Marcellus was born at Amsterdam, New York, in 1799. His ancestors were Dutch. He graduated from Union College in 1826, from the Theological Seminary at New Brunswick in 1830, and the same year was licensed to preach the Gospel by the Classis of New York. His first settlement was as pastor of the Reformed church at Lysander, N. Y. In 1831 he removed to Schaghticoke. In 1834 to Manhattan. In 1836 he became principal of the Lancaster Academy, which position he resigned in 1839, to take charge of this church. This was by far his longest pastorate, extending over a period of 12 years. In 1851 he resigned his call and commenced teaching in New York city. In 1856 he assumed the pastorate of the church at Greenville, but after a ministry of about three

years, commenced teaching at Bergen, where he died in 1860.

Mr. Marcellus was an unpretentious and unassuming man. Every place where he ministered bears testimony to the fact that he was a faithful ambassador of the Lord Jesus Christ. In preaching he did not seek his own glory, but endeavored to hold up Christ as the sinner's only hope, rather than charm the ears of his auditors with bursts of eloquence or rhetorical display. He is said to have been especially gifted in prayer. When leading the devotions of the people, he seemed to have an unction from the Holy One. His personal trials and difficulties were many, but he found the grace of the Saviour, whose love he proclaimed, sufficient for him, and amid the many vicissitudes of life, was ever a cheerful and happy man.

He sought for souls and won them for Christ. Many who for years have been the most active in promoting the church's interests, made a profession of their faith during his ministry. At one time twenty-four united with the church by confessing Christ. This was the most extensive revival the church has ever enjoyed, excepting perhaps the precious season of the Spirit's presence and power in the Winter and Spring of 1876, which we all remember so well, when 23 confessed Christ at one time. In 1840 the membership of the church was increased by the reception of 40 persons, 39 of whom were received on confession. This is the largest accession we have ever been privileged to report to Classis.

In 1835 the rapid growth of the village of Freehold, and the large number of the families of the congregation residing in its vicinity, caused the Consistory to purchase a lot in the village, from Mr. Cyrus Bruen, and to commence the erection thereon of a house of worship. The corner stone was laid with appropriate ceremonies by the Rev. James Otterson, in the Spring of 1836, but when the frame was raised and partly enclosed, work was suspended for want of funds. The building remained in this unfinished condition for nearly two years. The Consis-

tory thought of abandoning the enterprise, and would have done so, it is said, but for the earnest protest of Mrs. John H. Smock. When her husband related the views of the Consistory, she shook her head and made reply, saying: "No, John: no. That church ought to be finished and must be finished." Mr. Smock was of the same opinion, (a wise man always agrees with his wife.) He started a subscription, advanced money, and pushed the work forward with such success that the completed building was dedicated to the service of the Triune Jehovah by the Rev. James Otterson, February 1st, 1838. It cost the congregation, exclusive of the lot, about \$5,000. Its possession was the cause of much anxiety and trouble. It involved the congregation in debt for many years, and gave birth to much feeling in relation to the amount of service there to be rendered by the pastor.

At one time an attempt was made to again consolidate the Freehold and Middletown congregations, and call two pastors for the three pulpits. When Mr. Marcellus was called, in 1839, it was stipulated that he should preach twice on the Sabbath—in the Brick Church in the forenoon, and in the church in the village of Freehold in the afternoon. But this arrangement soon proved very unsatisfactory to the village people. They naturally desired a morning service, and finally resolved to organize the Second Reformed Church of Freehold. Mr. Ebenezer Conover and Mr. David Buck were appointed a committee to petition Classis, and the church was organized the first Tuesday in October, 1842. The church was formed almost entirely from this congregation, and they at once requested a full warranty deed for the church property in the village. The Consistory refused to grant their request, because those still remaining in the Brick Church congregation had expended at least \$3,500 in the erection of the building, and the congregation having been weakened in their ability to support a pastor, did not feel able to present the new congregation with a house of worship. But desirous of encouraging the enterprise,

they offered to give them a clear title for \$1,500. This generous offer was not accepted. They then offered the church for \$1,000, but even this magnanimous offer was rejected ; and so, finally, in 1846, four years after their organization, the village congregation offered this Consistory \$750 for the village church. The offer was accepted, and thus was consummated the cheapest transfer of real estate the county clerk has ever recorded.

But the Lord knows how to provide for the changes which time works in communities. The ministry of Mr. Marcellus was very greatly blessed, so that, although a church had been formed out of the congregation, he had the satisfaction of seeing their places more than filled. When commencing his ministry, the membership of the church was 137. When the pastoral relation was dissolved it was 184. To the ministry of Mr. Marcellus, two important institutions of the church owe their origin—the Sabbath school and the week-day prayer meeting. The Sabbath school was organized in 1840. It was held, for want of a better place, in the gallery of the church, and there it has ever since convened. It is known as the Brick Church Sabbath School, and is in session only through the warm months of the year. The first year of its existence it reported 108 scholars, with an average attendance of 80. Its first Superintendent was Mr. William Statesir. He was succeeded by Mr. William Spader, who superintended the school for twenty years with great ability and success. Mr. Lafayette G. Schenck was Superintendent a short time, when Mr. Lafayette Schenck, the present Superintendent, assumed the office. There are in this school four large adult Bible classes, an infant class, 13 teachers and 100 scholars.

About the same time that the Sabbath school was organized, the weekly prayer meeting was started. Mr. John Baird and Mr. William Van Dorn, now deceased, met, according to appointment, at the house of Mr. Van Dorn, the present residence of his son, Mr. Daniel P. Van Dorn. The meeting was small. There was only one

other present—the Lord Jesus Christ. Mr. Van Dorn led the singing, Mr. Baird led in prayer, and the Lord Jesus Christ blessed the assembly. The same evening Mr. William Spader and Mr. Tunis V. Conover, deceased, according to appointment, held a similar meeting at the residence of Mr. William Statesir, the house now occupied by his son, Mr. D. Abeel Statesir. This was also quite a small meeting. But, as at the other, so also here, Jesus Christ was present. It was a day of small things. But similar meetings were afterwards held in other parts of the congregation, which gave rise to neighborhood prayer meetings, that were well attended, and issued at length in the regular Thursday evening lecture and prayer meeting.

In 1851 the Rev. Ralph Willis succeeded Mr. Marcellus. He was installed September 23d. The Rev. Dr. Van Vranken preached the sermon, from St. Matthew's Gospel, 24 : 14. "This Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The Rev. Dr. Reiley read the form and delivered the charge to the pastor. The Rev. A. C. Millsbaugh delivered the charge to the people. Mr. Willis was a graduate of Rutgers College, and of the Theological Seminary of New Brunswick. He was licensed by the Classis of Philadelphia, and ordained to the Gospel ministry as pastor of the Reformed church at Bethlehem, N. Y. in 1842. His ministry here embraces a period of over 16 years. The pastoral relation was dissolved February 28th, 1868. From that time to the present he has been settled at Spotswood, Middlesex county, a pastor beloved by the people of his charge and cheered by the blessing of God upon his labors. The years he occupied the pulpit of this church, although unattended by any special seasons of revival, were years of seed-sowing and constant ingathering : 166 were added to the communion of the the church—129 by confession and 37 by certificate.

In 1852 a second Sabbath school was organized at Marlborough. It met in the District school house, and

was intended only as a winter school. It was at first superintended by Mr. Willis himself. Those who have occupied the office of Superintendent are too numerous to mention. Those who have done so for the longest period are Mr. Lafayette G. Schenck and Mr. John Baird. Since the erection of the Chapel this school has been maintained both Summer and Winter, and has proved what every Sabbath school should, a nursery of the church. It is known as the Marlborough Chapel Sabbath School. There are in it a large infant class, two adult Bible classes, 15 teachers and about 150 scholars. It has also a well selected library of 400 volumes, purchased by the young ladies attending the school.

In 1855 the church grounds for burial purposes were enlarged by the addition of an acre of land, on the west side of the church, and in 1866 a similar addition was made on the east side, and the sheds which formerly stood in the rear of the church were removed to their present position, greatly enhancing the appearance of the cemetery, which is rapidly becoming one of the most picturesque and beautiful. The church building was also put in thorough repair and the wood work painted. The improvements cost the congregation about \$2,000.

In 1856 the Reformed church at Colts Neck was organized, from families and communicants of this church, and the church at Holmdel. But the congregation, although twice depleted by the organization of churches since their separation from Middletown, were not disheartened.

A minute of Consistory discloses the fact, that a committee appointed to revise the salary list, "which, owing to some changes in the congregation by removals had fallen short," were more than successful, not only making good the loss sustained, but increasing the minister's salary \$125. Division quite frequently results in increase.

In 1868 the Rev. George Swain succeeded Mr. Willis. He was installed September 1st. He was a graduate of the College and Seminary at New Brunswick, and had

been ordained in 1866, by the Classis of New Brunswick, at Middlebush, Somerset county, N. J., which position he resigned at the call of this people. At his installation the Rev. Garret C. Schenck presided, and read the form. The Rev. George Seibert preached the sermon, from Galatians 6: 4—"Let every man prove his own work." The charge to the pastor was delivered by the Rev. Samuel Lockwood, and the Rev. James Bolton delivered the charge to the people. Mr. Swain's ministry proved to be a short one. He resigned his call in April, 1873, to take charge of the Gates Avenue Presbyterian Church, of Brooklyn, N. Y. This position he occupied about two years, when he became pastor of the Old Presbyterian Church at Allentown, Monmouth county, N. J., where he still resides. During his ministry here 60 persons were added to the membership of the church, 43 by confession of faith, and 17 by certificate.

Immediately after the settlement of Mr. Swain, measures were inaugurated for securing a Lecture Room or Chapel in the village of Marlborough. Various causes rendered such a building desirable. The village was growing, and many of its inhabitants, in the communion of the church, were unable to attend the services in this house of worship with regularity and convenience.

In 1869 a suitable lot of about half an acre, on the west side of Main street, in the center of the village, was purchased by the Consistory, and a committee appointed to secure the erection of a Chapel. Messrs, Uriah Smock, Peter L. Cortelyou, Lafayette Schenck and Dr. Lewis I. Gordon constituted this committee. They pushed the work forward with energy and zeal. The building they erected is 26 ft. wide and 46 ft. long and cost the congregation \$2,725. The pulpit was provided by the Consistory of the Second Reformed Church of Freehold. The bell was donated by Mr. Peter L. Cortelyou. The head-light over the door was the gift of Mr. David R. Hobart. The clock was presented by the Hon. Garret A. Hobart, of Paterson, N. J., and the Bible and Hymn Book by Mrs.

John E. Conover. The building was entirely free from debt, and was dedicated to the service of the Triune Jehovah, in accordance with the beautiful form prescribed in the Liturgy of the Reformed Church, November 21st, 1869. An eloquent sermon was preached on the occasion by the Rev. Gulick Van Aken, of Freehold. The house was crowded to its utmost capacity, and the services were of a nature the most interesting. The people rejoiced and the angels of God rejoiced in heaven. The building was needed to meet the wants of the growing village. Its services have ever been largely attended. It has proved a movement in the right direction, and at the right time. It has constantly tended to the church's increase. God has made the place glorious by displays of His power. We need a similar building in the northern part of the congregation. My heart aches because there is none. I am ready for the service such a building would require, and pray God and my people to hasten its erection.

In 1870 the congregation determined to dispose of the farm, which for forty years had been the home of their pastors, and build a parsonage in Marlborough village. To carry out this desire a committee was appointed, consisting of Messrs. Peter L. Cortelyou, Uriah Smock, Peter C. Van Der Veer, A. W. Hobart and Peter C. Du Bois. A suitable lot near the Chapel, but on the opposite side of the street, was purchased of Mr. William W. Herbert, for \$550. The farm was sold for \$6,110, and a pleasant home erected for the pastor's use. The building cost \$4,325. The necessary grading and fencing and outside improvements about \$1,300. The house is an ornament to the village, and with slight alterations to be made in the future, will be as convenient and ample a dwelling-place as any one could desire.

Your present pastor was called from the First Reformed Church of Bayonne city, N. J., the latter part of July, 1873. He commenced his labors the first Sabbath of September, and was installed the 7th day of October. The Rev. Dr. Hageman presided, read the form and delivered

the charge to the pastor. The sermon, by request of Classis, was preached by the Rev. Ransford Wells, D. D., then of Brookfield, Conn, from Hebrews 13 : 17—"Obey them that have the rule over you, and submit yourselves, for they watch for your souls as they that must give account." The charge to the people was delivered by the Rev. Jas. B. Wilson.

On the following Sabbath the newly installed pastor preached his inaugural sermon, from Rom. 1 : 15—"I am ready to preach the Gospel to you." The great and good God, from that time to the present, has been with us and blessed us. Only four years have passed since I first administered to you the sacrament of the Lord's Supper, but God in his mercy has made those years exceedingly fruitful : 90 persons have been added to the membership of the church, 61 by confession of faith in Christ, and 29 by certificate. When commencing my labors as your pastor, there were in the communion of the church 176 persons. Death has been busy, and removals have been numerous, but to-day, so great has been the Lord's goodness, there are 217 persons in the communion of the church—a larger number than during the whole period of the church's existence, 168 years, have ever been identified at one time with the church. To God be all the praise and all the glory given. The increase is the gift of His saving love.

Since 1709 the congregation has been in charge of ten pastors, three of whom are living. They have been of various nationalities, and the record is amusing. Of Welsh, Hollandish, Swedish, French and English descent there has been one each ; of Scottish descent two ; of American Dutch three. The present pastor is the only one "to the manor born"—the only New Jersey Dutchman, born, baptised, educated, licensed and ordained in the Reformed Church, who has ministered here.

The first benevolent contribution made by this church of which there is record, was in 1789. The record is in the form of a receipt, and reads as follows :

"Cash collected by Cornelius Van Mater, Dekan in the Middletown Meten house, for the use of the Seporte of the Gospel in unseteled congregations, and among the Indian Tribe, on Sunday, the 23 August 1789 :

To Jarsey paper money.....	£2 17 9
To Silver,.....	8 5
Jarsey Coppers,.....	17 8
	<hr/>
	£4 3 10

"Received of Cornelius Van Mater, Dekan, the sum of fore pounds, three shillings, and ten pence, for the use above saide.

"Received by me

September the)
28th, 1789. }

BENJ. DuBois."

In 1822 there is a record of a contribution of \$22 for the Theological Seminary at New Brunswick. There were probably other benevolent gifts, but the record can be seen only in the books on high. In 1827, \$300 were given for the purchase of the College edifice at New Brunswick, and in 1831, \$150 was contributed for the same purpose.

Since 1853 there has been a record of the monies raised for benevolent purposes, and since 1857 of the monies raised for congregational purposes. In this record there are some omissions, a few years are not reported. But the record shows that for 23 years, since 1852, there has been contributed to benevolent objects \$11,922 ; and that for 18 years, since 1857, there has been contributed for congregational purposes, \$32,948.

The friends of the church have also to some extent in their last will and testament remembered her interests.

In 1825 there was received for church building purposes from the estate of Tunis G. Van Der Veer, deceased, \$2,500.

In 1850 there was received from the estate of Garret Wyckoff, deceased, the interest to be applied to the maintenance of the ministry, \$1,725.

In 1859 a legacy was received from William H. Smock, deceased, of \$200, and in 1877, a legacy from Garret S. Smock, deceased, of \$250, the interest from both to be used for the support of the pastor.

Such examples are worthy of imitation. A few hundred dollars thus wisely appropriated are a lasting good. The christian believer, by such gifts, is enabled to proclaim the Gospel forever on earth, while he is adoring the Savior who loved him, and sought him, and brought him to his own bright home in the skies.

Of the membership of the church, three have consecrated themselves to the Gospel ministry. The first to do so was the Rev. William Schenck, who was born October 13th, 1740. His parents were Court Schenck and Maria Cowenhoven. They lived on the farm now occupied by Mr. Uriah Smock, and gave their child, William, to God in holy baptism, January 20th, 1741. When 23 years of age he married Miss Anna Cummings, a daughter of Robert Cummings, High Sheriff of Monmouth county, and a grand-daughter of the wife of Rev. William Tennent. He commenced studying for the ministry in the fall of 1763, graduated from the College of New Jersey at Princeton in 1767, studied theology with Rev. William Tennent, and was licensed by the Presbytery of New Brunswick in 1770. He was ordained pastor of the Presbyterian church at Allentown, N. J., in 1771. In 1777 he assumed the pastorate of the Reformed churches of North and South Hampton, Penn., where he remained for three years. This was his only charge in the church of his fathers. In 1780 he removed to Pittsgrove, N. J., and became pastor of the Presbyterian church in which Rev. Benjamin Dubois was baptised. After a ministry here of six years, he settled at Palston, near Saratoga. Here he continued until 1793, when he removed to Huntington, Long Island. This was his last pastorate. In 1817 he resigned his charge, retired from the active duties of the ministry, and moved to Franklin county, Ohio, where he died September 1st, 1823, in the 83d year of his age. One of his grand-sons has for many years been an Admiral in the United States Navy.

“He was a man of much personal dignity, and sustained a character which challenged the respect of all who

knew him.”* His manuscript sermons exhibit mental ability of no mean order—clear expositions of divine truth and neatly turned sentences. He evidently relied upon God’s truth, faithfully proclaimed to do God’s work. He was a sound, evangelical preacher, a venerable, fine looking gentleman, as is testified by a silhouette in the possession of Rev. Garret C. Schenck.

The other members of this church who have entered the ministry, are the Rev. Garret C. Schenck, who united with the church February 2d, 1827, and whom you all know and love ; and the Rev. Edward P. Livingstone, who united with the church in December, 1854, and who is laboring in the West with remarkable success.

In 1827 there were 80 families in the congregation, and only 68 in the communion of the church, or 12 less than one communicant for each family. These are the numbers with which commenced the occupancy of this building. Two Reformed churches have since been formed out of the congregation, one entirely and the other in part. A Baptist church has been organized in Marlborough village, and a Methodist church in the northern part of the congregation, but this year we report 100 families and 214 in communion, or 14 more than two communicants for each family.

The changes of the half century, with the blessing of God, have tended to our increase ; advancing age, instead of bringing decrepitude, has brought greater strength, God has remembered his covenant promises, and the Gospel has proved the power of God unto salvation to the children of the covenant.

Of those who are now in the communion of the church, by far the greater number were born and educated in the Reformed church : 10 were brought up in the Presbyterian church, 14 in the Baptist, 3 each in the Episcopal and Congregational church, one in the Methodist, but 183 in the Reformed church. The children of pious parents have followed their footsteps ; 16 descendants of

* Thompson’s History of Long Island.

Dominie DuBois, although but a comparatively small portion of his descendants, are in the congregation, all in the communion of the church. Of this number 5 are grand-children, 10 are great-grand-children, and one is a great-great-grand-child.

In 51 families both husband and wife are professing christians. In 38 families all who are over ten years of age are professing christians.

On the new church register of communicants, made in 1873, the name of Schenck occurs 32 times, Van Der Veer 17 times, Conover 15 times, Smoek and Whitlock each 12 times.

The congregation contains 367 persons : 166 are males of whom 67 are in the communion of the church ; 201 are females, of whom 147 are in the communion of the church : 185 are or have been married : 71 are under ten years of age. Of the families composing the congregation, 88 reside in Marlborough township, 7 in Atlantic, 3 in Matavan, and one each in Freehold and Manalapan. Of the heads of the families, 70 are farmers, 11 are farm assistants, 6 are merchants, 5 are mechanics, 5 are gentlemen of leisure, 2 are clergymen, and 1 is a physician.

In 1709 there were only 50 persons in the county of Monmouth in the Reformed church. There are now, according to the last Synodical report, 1,288. The total population of Monmouth county in 1737, was 6,086. The number then in the communion of the Reformed church was 119, or about one member of the Reformed church for every 52 inhabitants. The last United States census gives the total population of Monmouth county at 46,316, so that now, with a church membership of 1,288, there is one member of the Reformed church for every 36 inhabitants. While the population of the county is nearly 7.62 times greater than in 1737, the membership of the Reformed church is more than 10.62 times greater than at that date. While the population of the county has increased at an annual average rate of only $4\frac{1}{2}$ per cent., the membership of the Reformed church has increased at an annual average

rate of $6\frac{1}{2}$ per cent. Such increase is gratifying. It shows us that the Kingdom of God is advancing, and that prophecies in relation to the church's triumph, are hastening to their fulfillment. To the God of all grace, all the praise is due. He gives the increase. His presence and favor and blessing are the genial influences which secure prosperity. "Except the Lord build the house, they labor in vain that build it." "To Him be all the glory." The sainted ones who have ministered here cry ever before the throne—"To Him be all the glory." From all the churches represented here to-day the cry ascends—"To Him be all the glory." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever."

The fact, that here, where we are assembled, for nearly a century and a half, God has graciously been pleased to dwell, the Gospel has been proclaimed, the sacraments have been administered, redeeming grace has abounded, and saving mercy has been found, not only justifies these memorial services, but proclaims that this is hallowed ground.

"What's hallowed ground : 'Tis what gives birth
To sacred thoughts in souls of worth."

But where shall thoughts more sacred be born than at the shrine of achievements so mighty, or of works so grand that they mutely testify :

"To rear me was the task of power divine,
Supremest wisdom and primeval love."

The memories of the past should awaken gratitude the most devout, gratitude that this old church, venerable with age, when American independence was achieved, possesses still the vigor of youth, with no marks of old age save the hoary memories which hang over her brow, a crown of glory ; gratitude that since our fathers rallied around the cross, one hundred and seventy-eight years ago, the ranks they formed have never been broken ; that when the fathers fell in the conflict, their children took their places : that we have triumphed over the gates of death : that to-day we are marching on, a larger, stronger,

better disciplined army than ever before; gratitude that so many now in glory, pointing to this sacred spot can say:

“ Oft the aisle of that old church we trod,
Guided thither by an angel mother; ”

that we have their example to cheer us and encourage us, and that their presence with God in heaven is now like “ a great voice from heaven, saying, come up hither.”

Oh, it is worthy of continual gratitude to know that when we are following Jesus, there is for us a grand reunion with those from whom we are descended, a numerous company of relatives in heaven; well may we say:

“ Our boast is not that we deduce our birth,
From loins enthroned and rulers of the earth,
But higher far, our proud pretensions rise,
The sons of fathers passed into the skies.”

The memories of the past should quicken our diligence and increase our zeal. What God has accomplished through the instrumentality of this church—the souls here won for Jesus Christ are but the first fruits of the full harvest ripening for us to gather. More than a thousand have here enrolled themselves the followers of Christ, a complete regiment in the grand army of the Kingdom of Heaven, following to victory and glorious triumph the Captain of our salvation. If we are worthy sons of worthy sires, we will “hold the fort,” advance our pickets, attack the foe boldly, and with zeal unabating cease not the good fight until we wear the crown. “Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.” Forgetfulness may gather over our graves, but what we do for God is eternal. The sculptured marble crumbles into dust, but neither time nor age destroys the record on high. Blessed are those whose names are written in heaven.



Appendix.

A.

The records of the church are too imperfect to make a complete list of the Elders and Deacons. The persons named are known to have served in these offices. After 1764 the list is of those only who represented the Freehold congregation.

ELDERS.

Peter Van Deventer.—1709.

Jan Wiikof,

Daniel Hendrickson,

Peter Kowvenhoven,

Peter Wiikof,

Jacob Van Doorn,

Kriin Van Metra,

Gerrit Schenk,

Jacob Laen,

Jan Schenck.

Adrian Bennet.—1719.

Johannes Polhemus,

Jan Sutphen,

Cornelis Wiikof.

Jan Kowvenhoven,

Cornelis Kowvenhoven.

Johannes Luyster.

Ouke Hagewout.—1728.

Ouke Leffertsen.—1735.

Jan Sutphen,

Derick Barkalo,

Matthew Pieterse.—1747.

Wellem Cowenhoven,

Theunis Swart,

Koert Schenk,

Hendrick Bennet.

William Wyckoff.—1754.

Peter Covenhoven.—1764

Theunis Denise,

Peter Schenck,

Koert Schenck,

William Williamse.

John Antonidees.—1785.

Hendrick Smock,

Denise Denise,

Peter Van Dorn,

Ouke Leffersen,

Tuenis G. Van Der Veer,

George Lane,

Tuenis D. DuBois.

John H. Schenck.—1826.

Tunis D. DuBois,

Garret Wyckoff,

Daniel I. Schenck,

Aaron Smock,

Peter Van Dorn,

Denise Schenck,

John H. Smock,

Ebenezer Conover,

William Van Dorn,

David Nevius,

Garret H. Smock,

John Denise.

Disbrow Carson.—1836.

John G. Denise,

William Statesir,

David Buck,

Henry Smock,

Elias Sickels.

William Woolley.—1846

Tunis V. Conover,
 D. P. Smock,
 William Spader,
 Tunis Statesir,
 John S. Whitlock,
 David D. Hance,
 Uriah Smock.—1856.
 Hendrick E. Conover,
 John D. Schenck,
 John E. Conover
 John Baird,

Peter L. Cortelyou,
 Joseph Lefferson,
 Lafayette Schenck.—1866.
 William A. Whitlock,
 Garret Wall,
 Isaac Quackenbush,
 Daniel P. Conover,
 Lafayette G. Schenck,
 John Van Der Veer,
 James E. Wells,
 Milton Smock.

B.

DEACONS.

Jacob Van Dorn.—1769
 Garret Schenk.
 Jacob Laen,
 Jan Schenk,
 Adrian Bennet,
 Cornelius Cowenhoven.
 Jan Cowenhoven,
 Johannes Polhemus.
 Jan Sutphen.
 Albert Cowenhoven.—1719.
 Cornelius Wiikof,
 Elbert Willimsen.
 Johannes Luyster,
 Onke Hagewout,
 Adrian Langestraet,
 Benjamin Van Cleef,
 Jacob Cowenhoven.
 Cornelius Doorn.
 Peter Nches,
 Gisbert Sutphen.
 Thomas Davis,
 Hendrick Kip.
 Johannes Antonides,
 Joris Kowenhoven,
 Derick Barkalo.
 Willem Cowenhoven.—1729.
 Jan Van Metra,
 Koert Schenck,
 Theunis Swart.
 Theunis Amack.—1735.

William Cowenhoven.—1764.
 David Willemson,
 Derrick Sutphen,
 Cornelius Cowenhoven,
 John Antonides.
 Peter Van Doorn.—1787.
 Gorge Smock,
 Onke Leffersen.
 Gorge Lane.—1797.
 Teunis G. Van Der Veer,
 David Van Der Veer,
 Teunis I. D. Van Der Veer.
 Teunis D. DuBuis.—1807.
 Garret Wyckoff,
 Peter Wyckoff,
 Samuel Wyckoff.
 Aaron Smock,
 John H. Smock.
 Garret G. Van DerVeer.—1817.
 John Wyckoff,
 John Lane.,
 Garret H. Smock,
 Jos. Van Cleef.—1826.
 Garret G. Conover.
 Denise Schenck.—1827.
 William Van Dorn.
 David Nevius,
 Ebenezer Conover,
 Geo. Reid,
 John Denise,

Hendrick H. Smock,
 William Woolley,
 Elias Sickles,
 Henry Harris, M. D.
 Disbrow Carson.—1832.
 Peter P. Van Dorn,
 David Buck,
 Peter Van Dorn, Jr.,
 Henry Smock.
 William Statesir,
 William Wall,
 William Robinson,
 J. F. T. Forman,
 Aaron Amack.
 D. Polhemus Smock.—1840.
 Rufus L. Conover,
 John DuBois,
 Sylvester Buck,
 Garret S. Smock.
 Tunis V. Conover,
 David D. Hance,
 William Spader.
 Tunis Statesir.—1850.
 Uriah Smock,
 John S. Whitlock,
 Joseph Schenck,
 John Baird,
 John D. Schenck,
 Hendrick E. Conover,
 John C. Smock,
 Aaron A. Smock,
 Joseph Lefferson,
 Garret S. Whitlock,
 John Jolly,

John E. Conover,
 K. Myers Baird,
 Lafayette Schenck,
 Henry Otterson,
 William H. Hyer,
 James Van Kirk.—1860.
 Edwin Sutphen,
 Garret Wall,
 John H. Sickles,
 Jas. Sherwood,
 Lafayette G. Schenck,
 Isaac Quackenbush,
 William A. Whitlock,
 Asher Woolley,
 Milton Smock,
 Alfred Conover,
 D. H. Lefferson,
 D. P. Conover,
 John Whitlock,
 Joseph A. Van Der Veer,
 John Van Der Veer,
 Peter Conover Van Der Veer.
 William W. Herbert.—1870.
 Oscar F. Goodrich,
 Richard Laird,
 Jas. H. Baird,
 Jas. Tilton,
 Schenck Herbert,
 Denise Schenck,
 Selah B. Wells,
 Addison W. Hobert,
 John I. Rue,
 John H. Van Mater.

C.

TREASURERS.

Garret Hendrickson,
 Tobias Polhemus,
 Daniel I. Schenck,
 John H. Smock.

William Statesir,
 William A. Whitlock,
 William Spader

D.

CLERKS.

William Statesir,
 Hendrick Smock,
 William Wall,

William Spader,
 Lafayette G. Schenck.

E.

ORGANISTS.

Mrs. J. Conover Smock,	Mrs. P. Conover Van Der Veer,
" Peter R. Boice,	" Wm. I. Conover,
" John V. Conover,	" Jas. H. Baird,
Miss Shepherd,	Mr. Jas. R. Cruikshank,
Mrs. John V. N. Willis,	Miss Tilly Conover.

F.

A literal copy of the list of communicants, as recorded by Dominies Morgan, Haeghoort and Erickzon, only in some cases the name of the wife has been supplied, copied from the Baptismal Register.

1709.

Peter Van Deventer and his wife
Moyka.
Jan Wiikof and Nelke Kowen-
oven, his wife.
Kriin Jansen* and Nelke Van
Cleve.
Gisbert Laen and Jannetie Lam-
merse.
Jacob Van Doorn and Maryka
his wife.
Jan Schenk and Sara Kowen-
oven, his wife.
Gerret Schenk and Nelke Voor-
hees, his wife.
Peter Kowenoven and Patience
Daas,† his wife.
Cornelius Kowenoven and Mar-
garet Schenk, his wife.
Albert Kowenoven and Nelke
Schenk, his wife.
Jan Kowenoven and Jacoba —
his wife.
Jacob Kowenoven.
Daniel Hendricksen and Katriink
Van Diik, his wife.
Willem Hendricksen and Wil-
lempe, his wife.
Andreas Jansen and Hanna, his
wife.
Jacob Laen and Elizabeth Barka-
lo, his wife.

Peter Wiikof and Willimpe
Schenk, his wife.
Johannes Polhemus and Anna-
tie — his wife.
Ouke Leffersen and Catrina
Vonk, his wife.
Joseph Golder and Anneke Daws
his wife.
Aurie Borum and Sarah Smack,
his wife.
Aurie Bennett and Barbara —
his wife.
Hendrick Guyluck and Cantie
Ammerman, his wife.
Jacob Wiikof.
Karet Van Diik and his wife.
Johannes Court.‡

1711.

Jan Romiin and Geerke Van
Diik, his wife.
Geerke, Widow Romeyn.
Derick Barkelo and Janeke Van
Arsdale, his wife.
Benjamin Keener.
Simon Van Noorten and his wife.
Barbara, wife of Johannes Court.
Hank Sutphin, wife of Benjamin
Van Cleve.

1712.

Sara Schenk, wife of Jacob
Kowenoven

* This name should have been written Kriin Jansen Van Mater.

† Sometimes spelled Daws.

‡ These are the 49 members of the church at the time of its organization.

1713.

Jan Sutphin and Angelke Bennet
his wife
Derick Sutphin and Margaret
Van Pelt, his wife.
Adrian Langestraet and Criste-
na Janse, his wife.
Cornelis Doorn.*
Janeke Schenk.
Eyke Van Metra.
——, wife of Jacob Wiikof.
Margaret, wife of Albert Emans.
Mattiis Laen.
John Van Metra.

1714.

Albert Amerman.
Janathan Foreman.

1715.

Laurence Van Hoeck and his
wife.
Roleph Schenk.
Jan Van Noordstrandt.
Helena Willemse.
Frans Lukas.
Johannes Luyster and Lucretia,
his wife.
Cornelis Wiikof and Adrianke,
his wife.
Anke Schenk, wife of Mattiis
Laen.
Antie Brower, widow of Pieter
Brower.
Debora Buys, wife of Thomas
Smith.
Elizabeth, wife of Obadia Bown.

1717.

Nicholas Lake.
Gisbert Sutphen and Geertruy
Van Pelt, his wife.
Elbert Willemson and Jocka-
miinke, his wife.
Benjamin Holsaert and Annitee
Luyster, his wife.
Peter Nefies and Autie —— his
wife.
Aart Willemson and Autie his
wife.

1719.

Benjamin Van Cleve.
Anke Golder, wife of Cornelis
Doorn.
——, wife of Jacob Wiikof.
Martiin Nefies and his wife.
Hendrick Voorhies and Jannetje
Hendricksen, his wife.
Johannes Swart, and Rebecca
Smak, his wife.
Jacobus Swart.
Theunis Swart.

1721.

Jacob Sutphin and his wife.
——, wife of Peter Voorhees.
Jan Bennet.
Gisbert Van Metra.
Hendrickus Kip.
Willem Ger Kowvenhoven and
his wife.

1723.

Janneke Kouwenhoven.
Englke Van Diik, wife of Hen-
drickus Van Wie.
Tunis Amak and Lena Laen,
his wife.
Anna Katrina.
Gurtruy Bennet, wife of Tunis
Van Pelt.
Geertie Luyster, wife of Tunis
Swart.

1724.

Johannes Antonides and Johan-
na Kowvenhoven, his wife.
MARIKE, wife of Ed. Barber.
Jan Machis and Yda, his wife.

1725.

Johanna Luyster, wife of Bar-
rent Smack.
Maria Van Dijk, wife of Joseph
Golder.
Hans Brower,
Maria, wife of Frank Jacobise.

1727.

Stephen Aumack and Jannetse
Janse, his wife.

* Afterwards written Cornelis Van Doorn.

Willem Alb. Kowenoven, and
Elizabeth, his wife.

Roleph Ger Schenk and Engel-
ke, his wife.

Ananeke Van Doorn.

Jan Lamberts.

Jan Benham and Gertie Van
Diik, his wife.

1731.

GERARDUS HAEGHOORT, Pastor.

Ariaentie, wife of Willem Kou-
wenhoven.

Pieter V. Voorhees.

Cornelius Van Der Veer and
Yaunetse Wykhaf.

Arriaantie Van De Water, widow
of Willem Bennit.

Koert Schenck and Marcitie, his
wife.

Joris Kouwenhoven and Altije
Luyster, his wife.

John Johnson and Willempje, his
wife.

Nicolaas Van Brunt and Geertje
Hendrickson, his wife.

Aris Van Der Bilt.

Aguitie Van Doorn, wife of Wil-
lem Wykhoff.

Joanna Van Du Mast.

Widow De Looy.

Catharina De Looy, wife of Rev.
G. Haeghoort.

Margretse Willemse, wife of
Abram Aurens.

Gerrit Gerritsen.

Gerrit G. Wyckoff.

B. Bryck.

Jan Van Deventer and Antije
Wynants, his wife.

Jan Bennet and Yda Van Matere.
Gerret Kowenoven and Lysbet
his wife.

Hendrick Bennet and Jannetse
Kowenoven, his wife.

Sara Meser, wife of Hans Hen-
dricksen.

Sara Huysman, wife of Nathan
Dyck.

Ytie Suydam, wife of Jan Van
Meteran.

Hendrick Smak and Autie Van
Duyn, his wife.

Cornelia Gysberts, wife of Jos.
Dennis.

Grietje Wikhof, wife of Willem
Wallen.

Willemitse Van Voorhees, wife
of Hendrickus Kip.

Sytie Van Wihkale, wife of Jo-
seph Van Cleeft.

Gannethe Laen.

1737.

REYNHARD ERICKZON, Pastor.

John Smit.

Johannes Smak, and Trijntje
Barentze, his wife.

Anna Elisabeth Tederick.

Teuntje Hendrikze, wife of Jona-
than Homes.

Hendrik Hendrikze.

Barent Smak.

Cornelius Van Der Veer and
Marretje Smak, his wife.

Benjamin Van Metteren and
Elisebeth Laan, his wife.

Joseph Van Metteren and Sara
Schenk, his wife.

Maria Elisabeth Diets.

Widow, John M. Scholtes.

Jan Sutveen, Jr.

Maijka Van Kerk, wife of Jan
Lammertze.

Altje Couwenhove, widow.

Abraham Van Deventer.

Arie Van Doorn.

Geertje Voorhees

Altje Garretze.

1740.

Phoebe Smit, widow.

Adriaan Hun.

Theunis De Neis, and Francijut-
je Hindrikzon, his wife.

Maijke Hindrikzon, wife of Gijs-
bert Van Metteren.

Johannes Bennit and Agnietje,
his wife.

Wilm Corn. Couwenhove.

Roelef Couwenhove.

Hindrik Zedam and Maria Van
Sikkele, his wife.

Cathrina Langstraat, wife of Jan
Sutveen, Jr.

Elisabeth Borkloo, wife of Reik
Zedam.

Peregrinus Imburg and Cornelia
Provoost, his wife.

Gerrit Schenk, Jr. and Jannet-
je Couwenhove, his wife.

Neeltje Schenk, wife of Hindrik
Hindrikzon.

1741.

Pieter Voorhees.

Wilm Couwenhove and Antje
Hindrikze.

Maria Langstraat, wife of Wilm
Hindrikzon.

Ariaantje Couwenhove.

1743.

Matthias Pieterzon and Gezina
Hindrikzon, his wife.

Johannes Hilts.

Jannetje Thiesson, wife of Jona-
than Hout.

Jan Jansen.

Jannetje Couwenhove, wife of
Aart Van Derbilt.

Willem Heijer and Maria Van De
Rijp.

Jannetje Thijsson, wife of Petrus
Hegens.

Antje Schenk, wife of Arie Van
Doorn.

Sarah Van Brijk.

1745.

Wilm Wijkhof.

Aafje Erickzon.

Bernardus Vroman.

1746.

Helena Boomgaart.

1747.

Geesje Hindrikzon, wife of Roe-
lef Schenk.

Daniel Hindrikzon and Cathrina
Couwenhove, his wife.

Jannetje Hindrikzon, widow of
Roelef Couwenhove.

1750.

Derk Zutveen.

Wilm Wilmzon and Aaltje Cou-
wenhove, his wife.

Pieter Couwenhove and Lea
Schenk, his wife.

Mattheus Laan and Catherina
Polhemus, his wife.

David Wilenzon.

Pieter Schenk.

Jan Schumeman.

Neeltje Van Mettere, wife of Ger-
rit Couwenhove.

Sara Smak.

Jacob Van Doorn.

1752.

David Wilemzon and Femmetje
Swart, his wife.

Johannes Smak and Elisabeth
Couwenhove, his wife.*

G.

These Bibles are the same. They were printed in 1728, and probably brought to this country by Rev. Gerardus Haeghoort, in 1731. They were published by consent of the States General of the Netherlands. They contain :

An introduction to all the books of the Old and New Testaments.

The Psalms of David set to music.

* The spelling of the names seems to have been at the option of the pastor. Haeghoort was the only Hollander, and probably gives the correct Dutch orthography. Morgan was a Scotchman, and has spelled the names as they sounded to him. His record may be a guide to the Dutch pronunciation.

The Heidelbergh Catechism.

The Belgic Confession of Faith.

The Liturgy of the Reformed Church of the Netherlands, and copies of several Ancient Creeds, together with a Compendium of the Christian Religion.

The following is a literal transcript of the title page with the exception of the wood cut which adorns it :

BIBLIA,

DAT IS

De gantsche H. Schrifture,

vervattende alle de Canonijcke
Boecken des Ouden en des Nieuwen

TESTEMENTS.

Daar Last

Van de Haag=Mog : HEEREN

STATEN GEVEPACEL

der vereenighde Nederlanden, en vol-
gens het besluit yende Synode Nationael,

gehouden tot Dordrecht in de Jaaren

1648 ende 1649.

Uyt de Oortpronckelicke talen in onse
Nederlandtsche tale getrouwelick
overgeset.

Met Consent van de Ed: Gr: Achtb:

HEEREN BURGERMEESTEREN

in AMSTERDAM.

H.

This anthem was selected because of its similarity to the one sung at the dedication of the church, September 9th, 1827. The music then used could not be found, and the anthem could not be repeated entire. The first verse was sung to a modern melody. We insert for preservation the old

DEDICATION ANTHEM.

I was glad when they said unto me
 Let us go to the house of the Lord :
 Our feet shall stand within thy gates,
 O Jerusalem ; O Jerusalem, Jerusalem is builded
 As a city that is compact together,
 Whither the tribes go up, the tribes of the Lord,
 Unto the testimony of Israel,
 To give thanks to the name of the Lord.
 Peace be within thy walls
 And prosperity within thy palaces ;

 Peace be within this sacred place,
 And joy a constant guest.
 With holy gifts and Heavenly grace
 Be her attendants blest ;

 Here, mighty God, accept our vows,
 Here let Thy praise be spread.
 Bless the provision of Thy house,
 And feed the poor with bread ;

 Here let the Son of David reign,
 And God's Anointed shine ;
 Justice and truth His courts maintain,
 With love and power divine ;

 Here let Him hold a lasting throne,
 And, as His kingdom grows,
 Fresh honors shall adorn his crown,
 And shame confound His foes.

 How beautiful upon the mountain
 Are the feet of him that bringeth good tidings,
 That publisheth peace. Peace be on earth,
 Good will towards men. Hallelujah !
 For the Lord God
 Omnipotent reigneth : for the Lord God
 Omnipotent reigneth !
 Amen ! amen !

NAMES OF COMMUNICANTS, SEPT. 5, 1877.

C, indicates received by Certificate ; P, by Profession of Faith. We do not know the exact time when those were received who united with the church during the ministry of Dr. Van Vranken ; the date of their reception is left blank. The maiden name of married ladies is in the right hand column. † Designates widows. ‡ Indicates filial descent from those whose names, if man and wife, are immediately above without this mark, or from the person whose name is immediately above without this mark. * Denotes long continued residence beyond the bounds of the congregation. The persons thus designated are unknown to the present pastor.

NAMES.	WHEN REC'D.	HOW	REMARKS.
Miss Mary Ellen Asay.....	Dec. 6, '73.	P	.....
John Baird.....	Nov. 19, '40.	P	.....
Mrs. John Baird.....	Jan. 31, '52.	C	Sarah Ann Denise.
David A. Baird.‡.....	June 6, '73.	C	.....
Robert C. Baird.‡.....	" " "	P	.....
James H. Baird.‡.....	" " '68.	C	.....
Mrs. James H. Baird.....	" " '73.	C	Huldah Millspaugh.
Miss Elizabeth Baird.....	Nov. 19, '40.	P	.....
Mrs. John B. Benner.†.....	Mar. 1, '62.	P	Ann Sickels.
Miss Anna Boice.....	" 6, '69.	P	.....
Mrs. Elias Brower, Sr.†.....	" " "	P	Elizabeth Myers.
" Elias Brower, Jr.....	Mar. 1, '40.	P	Mary McGachen.
John E. Brower.....	Dec. 4, '69.	P	.....
Mrs. J. E. Brower.....	June 3, '60.	P	Elizabeth Anderson.
Joseph E. Brower.‡.....	Mar. 3, '77.	P	.....
Miss Anna M. Brower.‡.....	" " "	P	.....
Mrs. Garret Brower.....	Dec. 5, '74.	C	Sarah Brower.
" William Brown.....	" 1, '60.	P	Matilda Reed.
" Edward Burke *.....	" 5, '57.	P	Mary E. Hulse.
Joseph A. Butcher.....	" " '75.	P	.....
Mrs. Joseph A. Butcher.....	" " "	P	Elinora Pittenger.
Disbrow Carson.....	" " "	C	.....
William V. Carson.‡.....	Mar. 6, '75.	P	.....
Mrs. Wm. V. Carson.....	" 5, '65.	P	Eleanor Herbert.
" Garret Carson.....	May 25, '44.	P	Anna M. Iyer.
" William Clayton.....	" " "	P	Ann Brower.
" Wm. Clayton, Jr.....	Mar. 3, '77.	P	Anna Burke.
Miss Mary A. Clayton.‡.....	" " "	P	.....

NAMES.	WHEN REC'D.	HOW	REMARKS.
Mrs. Charles F. Clayton.....	Sept. 3, '70.	P	Mary H. Wall.
“ John V. Conover.†*.....	Mar. 2, '37.	P	Eleanor Schenck.
“ Wm. I. Conover.....	Dec. 5, '74.	C	Cornelia L. Smock.
Daniel P. Conover.....	Sept. 2, '65.	P	.....
Mrs. D. P. Conover.....	“ “ “	P	Elmira T. Morgan
John D. Conover.†.....	Mar. 4, '76.	P	.....
Mrs. Garret Conover.....	Sept. 2, '71.	P	Mary Hulshart.
Miss Elizabeth W. Conover.....	Mar. 4, '76.	P	.....
Mrs. John R. Conover.†.....	Sept. 1, '55.	P	Mary Jane Van Kirk.
Miss Alethia Cooke.....	Mar. 4, '71.	C	.....
“ Martha M. Cornell.....	“ “ '76.	P	.....
Peter L. Cortelyou.....	“ 2, '61.	C	.....
Mrs. P. L. Cortelyou.....	“ “ “	C	Jane Bergen.
Cornelius Courson.....	Oct. 9, '42.	P	.....
James R. Cruikshank.....	Mar. 4, '76.	C	.....
Mrs. James R. Cruikshank.....	“ “ “	C	Kate M. Mott.
Miss Kate M. Cruikshank.†.....	“ “ “	P	.....
Mrs. P. Conover DuBois.†.....	June 6, '63.	P	Ann Virginia Carson.
Miss Mary Ella DuBois.†.....	Sept. 5, '74.	P	.....
Mrs. E. J. Dunham.*.....	Mar. 4, '71.	P	Ann Eliza Bennet.
John T. Emmons.*.....	Mar. 3, '66.	P	.....
Mrs. Wm. T. Emmons.....	June 5, '70.	P	Rachel Emmons.
Holmes S. Emmons.†.....	Mar. 3, '77.	P	.....
Miss Jane E. Gordou.....	.....	P	.....
Mrs. Lewis I. Gordon.†.....	Dec. 5, '68.	P	Lydia V. Walters.
“ George C. Gordon.....	Mar. 4, '76.	P	Mary S. Conover.
Miss Ella C. Gordon.†.....	“ “ “	P	.....
David D. Hance.....	Jan. 8, '43.	P	.....
Mrs. David D. Hance.....	“ “ “	P	Jane Ann Van Cleef.
Miss Helen Hankinson.....	June 6, '74.	P	.....
Joseph W. Hauxhurst.*.....	Mar. 6, '69.	P	.....
Miss Margaret Hayes.....	Dec. 4, '69.	P	.....
Mrs. John W. Herbert.....	“ 5, '68.	P	Agnes Wright.
Miss Catherine Herbert.†.....	June 6, '74.	P	.....
J. Schenck Herbert.....	Dec. 6, '73.	P	.....
Miss Cornelia H. Herbert.....	June 6, '74.	P	.....
Gordon D. Herbert.....	Dec. 4, '75.	P	.....
Addison W. Hobert.....	June 5, '69.	P	.....
Mrs. A. W. Hobert.....	“ “ “	P	Sophia Van Der Veer.
David R. Hobert.†.....	“ 2, '77.	C	.....
Mrs. D. R. Hobert.....	“ “ “	C	Ella S. Smock.
Mrs. Jonathan S. Holmes.....	Mar. 4, '76.	P	Matilda V. Schenck.
Asher H. Holmes.†.....	“ 6, '69.	P	.....
Mrs. A. H. Holmes.....	“ 3, '67.	P	Margaret Schenck.
Tylee S. Holmes.†.....	“ 4, '76.	P	.....
Miss Sarah M. Holmes.†.....	“ “ “	P	.....
Mrs. Lozell Holmes.....	“ 5, '70.	P	Ellen E. Sickels.
Michael Holmes.....	Dec. 4, '69.	P	.....
Mrs. Michael Holmes.....	“ “ “	P	Julia Ann Emmons.
Miss Ella Holmes.†.....	June 3, '76.	P	.....

NAMES.	WHEN REC'D.	HOW	REMARKS.
Samuel T. Holmes.†	Mar. 2, '67.	P	.....
Mrs. S. T. Holmes	" " "	P	Jane L. Hendrickson.
Mrs. John S. Hulshart.†	June 5, '58.	P	Jane Maines.
Miss Catherine L. Hyer.*	Apr. 26, '51.	P	.....
Mrs. James Johnson.*	Mar. 3, '66.	P	Adelia Hendrickson.
Samuel Jones	June 2, '77.	C	.....
Mrs. Samuel Jones	" " "	C	Mary D. Schenck.
Richard Laird	Sept. 4, '69.	C	.....
Mrs. R. Laird	" " "	C	Amelia Emmons.
Miss Rhoda R. Laird.†	" " "	C	.....
" Caroline Laird.†	" " "	C	.....
" Mary Ella Laird.†	" 5, '74.	P	.....
Lewis M. Laird.†	Mar. 3, '77.	P	.....
Samuel Leighton	" 5, '54.	P	.....
Mrs. Samuel Leighton	.....	P	Sarah Jane Nivison.
William R. Leighton†	Mar. 3, '77.	P	.....
Mrs. Wm. R. Leighton	Sept. 1, '77.	P	Mary Louisa Weeks.
" Conover Leighton	Mar. 1, '73.	P	Eleanor J. Sickels.
Rev. E. P. Livingston.*	Dec. 2, '54.	C	.....
Mrs. Samuel Luyster	Sept. 2, '76.	P	Catherine G. Painton.
Miss Annabella Martin	June 3, '76.	P	.....
Mrs. Gideon McDowel	Feb. 28, '74.	C	Sarah M. Van Kirk.
Mrs. Wm. McGachen	.....	P	Mary Nivison.
Miss Elizabeth S. McGachen.†	Sept. 3, '53.	P	.....
" Jane McGachen.†	Dec. 4, '69.	P	.....
" Sarah J. McGachen	" " "	P	.....
Jacob McGachen, Jr.	Mar. 4, '76.	P	.....
Mrs. Jacob McGachen, Jr.	June 2, '72.	P	Sarah C. Van Kirk.
Mrs. Rev. A. C. Millspaugh	" 6, '74.	C	Sarah A. Barkalo.
Miss Sarah E. Millspaugh.†	Sept. 5, '74.	P	.....
Mrs. Charles Millspaugh	June 6, '74.	P	Jane Elizabeth Conover.
Milford Minkinson.*	" 5, '58.	P	.....
Mrs. Jonathan Morgan	" " '69.	P	Gerradine Van Winkle.
George Noeles	Mar. 4, '76.	P	.....
Mrs. George Noeles	May 30, '75.	P	.....
John H. Noeles.†	Mar. 4, '76.	P	.....
Mrs. J. H. Noeles	" " "	P	Henrietta Stillwagon.
Ira Otterson	Sept. 2, '76.	C	.....
Mrs. Ira Otterson	" " "	C	Sarah Easton.
Absolom Powelson	June 2, '72.	P	.....
Mrs. Isaac Quackenbush	Jan. 19, '50.	P	Cath'ne A. VanDerVeer
Miss Sarah E. Quackenbush.†	Sept. 6, '66.	P	.....
Mrs. John N. Reed.*	Mar. 1, '62	P	Margaret Chasey.
James Reiley	" 3, '77.	P	.....
Mrs. J. T. Roberts	" " '66	P	Amelia Woolley.
John I. Rue	Dec. 4, '77	P	.....

NAMES.	WHEN REC'D.	HOW	REMARKS.
Mrs. John I. Rue.....	Dec. 4, '69.	P	Adaline Armstrong.
Rev. Garret C. Schenck.....	Feb. 2, '27.	P	.....
Mrs. Rev. G. C. Schenck.....	June 5, '53.	C	Jane McCormick
Martyn G. Schenck †.....	Mar. 6, '69.	P	.....
Lafayette G. Schenck †.....	" 3, '69.	P	.....
Mrs. Lafayette G. Schenck.....	" 2, '72.	C	Mary V. DuBois.
Lafayette Schenck.....	" 1, '56.	P	.....
Mrs. Lafayette Schenck.....	Dec. 2, '54.	C	Sarah S. Van Der Veer.
Miss Jane Ann Schenck.†.....	June 5, '76.	P	.....
Mrs. Sydney Schenck.†.....	.....	P	Sarah Ann Smock.
" William Schenck.†.....	.....	P	Abby Polhemus.
Miss Eleanor H. Schenck.†.....	Dec. 1, '60.	P	.....
Mrs. Jacob Schenck.....	.....	P	Mary Ann Hall.
Joseph Schenck.....	Jan. 2, '47.	P	.....
Mrs. Joseph Schenck.....	June 1, '40.	P	Catharine A. Taylor.
Aaron V. P. Schenck.....	Mar. 1, '63.	P	.....
Mrs. A. V. P. Schenck.....	June 6, '63.	C	Ellen H. Buck.
Denise Schenck.....	Mar. 5, '65.	P	.....
Mrs. Denise Schenck.....	Dec. 5, '63.	P	Jane Ann Hyer.
Miss Mary G. Schenck.....	" " "	P	.....
Mrs. Holmes Schenck.....	Sept. 2, '65.	P	Eleanor Morgan.
" Garret Schenck.†.....	June 2, '66.	P	Anne Wall.
Miss Georgianna Schenck.†.....	Dec. 4, '75.	P	.....
Mrs. Elias Schenck.....	" 1, '67.	P	Ida V. W. Morgan.
" Gordon Schenck.....	June 5, '70.	C	Catherine Garretson.
John H. Sickels.....	Dec. 3, '59.	P	.....
Mrs. J. H. Sickels.....	Mar. 2, '51.	P	Amanda Johnson.
" Wm. Sickels.†.....	" 2, '67.	C	Hannah Clayton.
Miss Laura Sickels.†.....	Dec. 5, '74.	P	.....
" Irene Sickels.†.....	" " "	P	.....
Mrs. Holmes Sickels.....	Sept. 5, '69.	P	Catherine L. Wooley.
" John R. Sickels.....	" 1, '73.	C	Amelia Ann VanSchoick
Miss Mary Smith.....	" 3, '70.	P	.....
Daniel P. Smock.....	Mar. 1, '40.	P	.....
Mrs. D. P. Smock.....	Oct. 14, '48	P	Sarah Jane DuBois.
Miss Ann P. Smock.†.....	June 1, '67.	P	.....
" Elizabeth Smock.†.....	Sept. 1, '67.	P	.....
" Jane V. D. Smock.†.....	Dec. 6, '73.	P	.....
Milton Smock.†.....	" 5, '63.	P	.....
Mrs. Milton Smock.....	" " "	C	Elizabeth DuBois.
" Garret S. Smock.†.....	June 1, '40	P	Ann Conover
Uriah Smock.....	May 25, '44.	P	.....
Mrs. Uriah Smock.....	Nov. 19, '43	P	Catherine Schenck.
William Spader.....	July 15, '43.	P	.....
Mrs. Wm. Spader.....	Mar. 3, '54.	C	Mary L. Whitlock.
J. Van Der Bilt Spader.†.....	Sept. 4, '58.	P	.....
Mrs. D. Abeel Statesir.....	Mar. 6, '65.	P	Ann Van Der Veer.
" Joseph Stryker.†.....	Apr. 10, '41.	P	Jerusha Sanford.
Miss Sarah Stryker.....	Mar. 4, '76.	P	.....
" Ann Sutphin.....	Feb. 12, '53.	C	.....
Mrs. Wm. Sutphin.....	Mar. 1, '68.	P	Margaret Ann Stryker.
Miss Jessie C. Sutphin.†.....	" 4, '76.	P	.....
" Fannie J. Sutphin.†.....	" 3, '77.	P	.....
Miss Josephine Sutphin.....	" 4, '76.	P	.....

NAMES.	WHEN RECD.	HOW	REMARKS.
Mrs. Lawrence Taylor.....	June 1, '40.	P	Jane Chemo.
" Samuel Taylor.....	Dec. 5, '68.	P	Sarah Stuart.
Miss Sarah Thompson.....	Sept. 5, '57.	P	.....
James W. Tilton.....	Dec. 1, '72.	P	.....
Mrs. James W. Tilton.....	" 1, '69.	P	Catherine A. Thompson.
Charles Van Cleef.....	Mar. 6, '75.	P	.....
Mrs. Charles Van Cleef.....	June 5, '70.	C	Mary Ann Fielder.
Aaron Van Der Veer.....	Oct. 14, '48.	P	.....
Mrs. Aaron Van Der Veer.....	" " "	P	Mary P. Conover.
P. Conover Van Der Veer.†.....	June 5, '69.	P	.....
Mrs. P. C. Van Der Veer.....	Sept. 1, '67.	P	Abby E. Herbert.
Joseph A. Van Der Veer.....	June 6, '74.	C	Son of Aaron.
Mrs. Jos. A. Van Der Veer.....	" " "	C	Rachel M. Rue.
Miss Georgiana Van Der Veer.....	Dec. 1, '67.	P	.....
John Van Der Veer.....	Sept. 4, '69.	C	.....
Mrs. John Van Der Veer.....	" " "	C	Elizabeth Brown.
" Edgar Van Der Veer.....	Mar. 4, '76.	P	Jane J. Morris.
" Abram Van Der Veer.....	" " "	P	Madora M. Schenck.
" B. Schenck Van Der Veer.....	May 30, '75.	P	Ellen Johnson.
Miss Catherine Van Dorn.....	Mar. 1, '62.	P	.....
" Fannie Van Dorn.....	Sept. 2, '60.	P	.....
Mrs. Joseph Van Dorn.....	Dec. 3, '70.	P	Rachel Hampton.
George H. Van Dorn.....	Mar. 4, '76.	P	.....
Mrs. R. Schenck Van Kirk.†.....	Jan. 8, '43.	P	Eleauor Conover.
John Henry Van Kirk.....	Dec. 5, '68.	P	.....
John H. Van Mater.....	Mar. 4, '76.	P	.....
Mrs. J. H. Van Mater.....	" " "	P	Mary E. Conover.
Charles S. Van Mater.....	" 3, '77.	P	.....
Augustus Van Mater.....	June 3, '76.	P	.....
Garret Wall.....	Sept. 3, '59.	P	.....
James Wall.....	June 2, '66.	P	.....
Mrs. Charles Walters.†.....	Mar. 4, '76.	C	Sarah E. Johnston.
" Rev. Ransford Wells.....	" " "	C	Joanna Hardenbergh.
Rev. Theodore W. Wells.†.....	Sept. 1, '73.	C	.....
Mrs. Rev. T. W. Wells.....	Dec. 6, '73.	C	J. Elizabeth Van Dyck.
Miss Laura H. Wells.†.....	Mar. 4, '76.	P	.....
James E. Wells.....	" 6, '75.	C	.....
Mrs. J. E. Wells.....	" " "	C	Henrietta Mapes.
Miss Harriet C. Wells.†.....	" 3, '77.	C	.....
Selah B. Wells.†.....	" 6, '75.	C	.....
Mrs. S. B. Wells.....	" " "	C	Jennette Gilliland.
Miss Lydia Whitlock.....	Apr. 2, '47.	P	.....
John S. Whitlock.....	July 17, '47.	P	.....
Mrs. John S. Whitlock.....	Apr. 2, '47.	P	Mary Van Der Bilt.
Miss Mary E. Whitlock.†.....	Dec. 6, '62.	P	.....
Van Der Bilt Whitlock.†.....	Sept. 2, '76.	P	.....
Mrs. Van Der Bilt Whitlock.....	" " "	C	Rebecca Whitlock.
Miss Mary Anna Whitlock.....	Dec. 6, '62.	P	.....
" Charlotte S. Witlock.....	Mar. 6, '58.	C	.....
John V. N. Willis.....	" 4, '76.	P	.....
Mrs. J. V. N. Willis.....	June 1, '65.	P	Ann Schenck.
Asher Wooley.....	Mar. 2, '61.	C	.....
Mrs. Asher Wooley.....	" " "	C	Catherine A. Snyder.

RECAPITULATION.

Received by Profession.....	178	
" Certificate	53	
	<hr/>	231
Received during Rev. Dr. Van Vranken's Ministry.....	9	
" " " Mr. Marcellus' " 	24	
" " " " Willis' " 	65	
" " " " Swain's " 	45	
" " the present pastorate.....	88	
	<hr/>	231
No longer residing in the congregation.....	10	
Ministers of the Gospel.....	3	
	<hr/>	13
Under the Consistory's care.....		218
Males.....	67	
Females.....	151	
	<hr/>	218

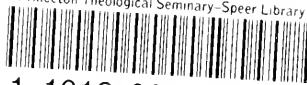
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PAMPHLET BINDER**



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Brick church memorial, 1699-1877.

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